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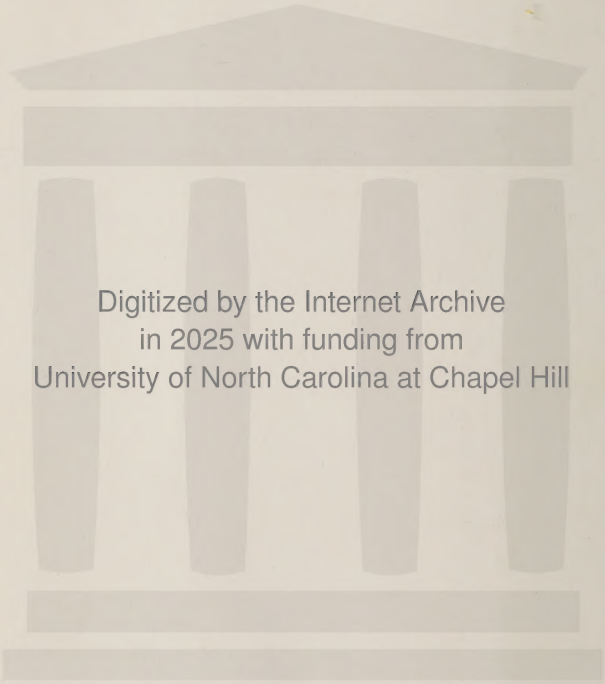
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PRESBYTERIANS

Their History and Beliefs

By

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President of the Presbyterian Assembly's Training School

RICHMOND, VIRGINIA

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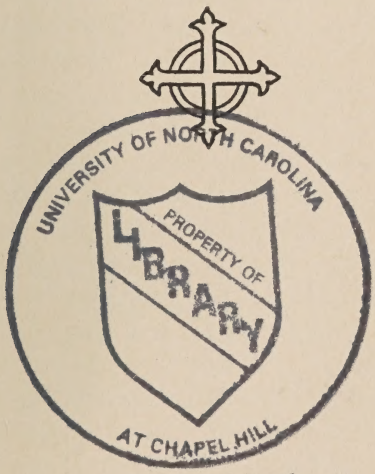

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FOREWORD

This little book is not intended for those who already know the history of the Presbyterian Church, but for those who do not know it. In writing it, I have had especially in mind the large number of young people who are eager to know more about the church and its work. At the same time, I have the hope in my heart that older people may not find it unprofitable.

Presbyterians have a rich heritage and a noble birthright in their history. I do not believe that they despise their birthright, but it is possible for them to be ignorant of it, and therefore indifferent to it, unless we try to present our Presbyterian history to them in some available form.

A book of this size could not possibly go into all the details of Presbyterian history. It would take many volumes to do that. Only the broadest outlines are given. A number of the smaller Presbyterian bodies have not even been mentioned. Only a bare mention has been made of the great work which the Presbyterian Church has done in many mission lands. The contents of the book have been largely determined by the fact that it was my purpose to trace especially the history of those branches of the Presbyterian Church which have contributed to what we may call the main line of Presbyterianism in the United States of America.

I am deeply grateful to a number of people who have been of help to me in the preparation of this little book. I wish to make special mention of Miss Natalie Lancaster, Dean of Women in the Presbyterian Assembly's Training School, who read the manuscript with painstaking care and made many valuable suggestions; and

of my daughter, Miss Nan Russell Lingle, who prepared the manuscript for the printer, and who was my best critic.

I would like to dedicate this little volume to the many students who have sat in my class room during the past seventeen years, and who have been one of the great inspirational forces in my life. I could well say with an ancient Jewish rabbi: "I have learned much from my teachers, but more from my pupils."

Richmond, Virginia. W. L. L.

CONTENTS

		PAGE
FOREWORD		5
CHAPTER		
I.	PRESBYTERIANISM IN THE BIBLE	9
II.	FROM JOHN THE APOSTLE TO JOHN CALVIN (100–1509 A. D.)	19
III.	JOHN CALVIN AND PRESBYTERIANISM	32
IV.	THE PRESBYTERIAN CHURCH IN FRANCE AND IN THE NETHERLANDS	48
V.	THE PRESBYTERIAN CHURCH IN SCOTLAND	66
VI.	PRESBYTERIANISM IN ENGLAND	86
VII.	THE PRESBYTERIAN CHURCH IN IRELAND	103
VIII.	THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA	117
IX.	THE PRESBYTERIAN CHURCH IN THE UNITED STATES	140
X.	OTHER PRESBYTERIAN BODIES	167
XI.	SOME DISTINCTIVE DOCTRINES OF THE PRESBYTERIAN CHURCH	181

CHAPTER I

PRESBYTERIANISM IN THE BIBLE

Our Name—Do you know where we get the name Presbyterian? We get it out of the Bible. That may surprise you a bit at first, for you have been reading your Bible, with more or less diligence, for a good many years, but you cannot recall having seen anything about Presbyterians in it. However, we must remember that the Bible was not originally written in English, but that the Old Testament was written in Hebrew and the New Testament in Greek. The Old Testament was translated into Greek about 250 B. C.

It is in the Greek Bible that we find the word from which we get the name Presbyterian. This word occurs about sixty times in the Greek New Testament and about a hundred times in the Greek translation of the Old Testament. There are two ways of getting this Greek word over into our English language. We may transliterate it, or we may translate it. When we transliterate a word, we simply substitute English letters for the Greek letters. When we so transliterate this Greek word, we get the English word *Presbyter*, and that is the word from which we get the name Presbyterian. When we translate a word we substitute its English equivalent. The English equivalent for this Greek word is our English word *Elder*. So a presbyter is an elder, and an elder is a presbyter. A Presbyterian church, therefore, is a church which is governed by elders. A fuller definition would be that a Presbyterian church is a church with representative self-

government by elders. Our church gets its name from its form of government.

The Beginning of the Presbyterian Church—When did the Presbyterian Church begin? Some people have an idea that it began with John Calvin, but they are mistaken. It would be more nearly accurate to say that he re-discovered it. The Presbyterian Church began back in Bible times. The church in the Bible was a church governed by elders. Let us see.

In Acts 14:23 we are told that Paul and Barnabas ordained elders in every church which they organized during their missionary journey. In Acts 20:17 we learn that Paul sent for the elders of the church at Ephesus to meet him at Miletus. In Titus 1:5 Paul commands Titus to ordain elders in every city. These passages are sufficient to show that the New Testament church was governed by elders.

What about the Old Testament church? Was there an Old Testament church? Some people answer that question in the negative, but Stephen certainly believed that there was a church back in the Old Testament days. In Acts 7:38 he speaks of "the church in the wilderness" in the days of Moses. There was a church in those days. It had its house, its ministry, its sacraments, and its directory of worship. It was governed by elders.

In Exodus 3:16 the Lord commands Moses to call the elders of Israel together. After that we frequently find Moses calling the elders together for distinctly religious purposes. In numbers 11:16 we have these words: "The Lord said unto Moses: Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them." This pas-

sage indicates that these elders were not simply elderly men, but that they were elders in the official sense of the word. These and other similar passages show clearly that the Old Testament church was governed by elders. Of course we do not claim that the duties of these Old Testament elders were precisely the same as the duties of a Presbyterian elder today, but the principle of representative government by elders is there all the same.

About 400 B. C. the Old Testament church began to take the form of what came to be known as synagogues. In the New Testament we find these synagogues everywhere that we find the Jews. Jesus worshipped in the synagogues regularly. The New Testament church seems to have grown right out of these synagogues and was largely modeled after them. The synagogues were governed by elders.

As a matter of fact, the Old Testament church and the New Testament church are one and the same under different dispensations. In Galatians 3:29 Paul tells us that, if we are Christ's, we are the true seed of Abraham. In Romans 11:17-21 he compares the church to an olive tree. Its roots and trunk reach back into the Old Testament, and the Gentile Christians are spoken of as branches which have been grafted into this ancient tree. In Ephesians 2:20 Paul tells us that the Christian church is built upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner stone. Note that the prophets belong to the Old Testament dispensation.

This oneness of the Old Testament church and the New Testament church is a very important part of our Presbyterian conception of the church. You know the

children of believers were included in the Old Testament covenant and were members of the Old Testament church. This being true the children of believers are still included in the covenant and are members of the New Testament church, and have a right to baptism, if the Old Testament church and the New Testament church are one and the same. We would like to go into this more fully, but it would carry us afield from the main purpose of this book.

This glance at our Bibles has shown us that the church in the Bible was governed by elders. This leading principle of Presbyterian church government, from which we get our name, can be traced back as far as the days of Moses.

Elders Were Sometimes Called Bishops.—The Presbyterian is sometimes a bit perplexed by finding the word bishop in the New Testament. It occurs in five different places and leaves the impression that perhaps after all the New Testament church was governed by bishops. A little closer study of these passages will reveal the fact that these bishops were simply elders.

In Acts 20:17 Paul sends for the elders of the church at Ephesus. In Acts 20:28 he calls them bishops, according to the accurate translation given by the American Revised Version. Again in Titus 1:5 Paul directs that elders should be ordained in every city, and in Titus 1:7 calls these same men bishops. It is perfectly clear that elders and bishops were identical in the New Testament. These are only different names for the same office.

Bishop Lightfoot, one of the greatest scholars the Anglican (Episcopal) church ever produced, not only admitted this identity, but wrote a scholarly essay to

prove it. The bishop of the New Testament was not a bishop in the modern sense of that word, but an elder. In the New Testament a church was governed by several elders or bishops who were on a perfect equality. In these modern times one bishop has oversight of a large number of churches, and exercises an authority over ministers and churches that the New Testament bishop or elder never dreamed of. The fact that elders were called bishops had a very important bearing on the development of church government during the second century.

Two Kinds of Elders.—"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (I Tim. 5:17). From this passage we conclude that all elders in the New Testament church exercised the function of ruling, and that, in addition to ruling, some elders labored in word and doctrine. On this passage we base our distinction between preaching elders, or ministers, and ruling elders in the Presbyterian Church. The Apostle Peter was a preacher, but he tells us in I Peter 1:1 that he was also an elder. He was what we would call a teaching, or preaching elder.

In our Presbyterian system every church has a pastor, or preaching elder, and a group of ruling elders. The pastor and the ruling elders constitute the session, which is the governing body in a Presbyterian church.

The Election of Elders.—There is strong evidence that the elders in the New Testament church were elected by the people. In Acts 1:15-16 all the disciples at Jerusalem took part in the election of a man to fill the place of Judas. In Acts 6:3 all the disciples took part in the election of the seven deacons. We are told

in Acts 14:23 that they ordained elders in every church. The Greek word used here for ordain literally means the raising of hands, and it may refer to the election of these elders by the show of hands, rather than to their ordination by the laying on of hands.

As soon as we get outside of the New Testament into early Christian literature, the election of church officers by the people is a very conspicuous part of church government. For instance, Clement of Rome, writing about 100 A. D. says that church officers received their offices "by the consent of the whole church."

So we have good grounds for believing that the elders in the New Testament church were elected by the people. That is only another way of saying that the New Testament church had a representative form of government. This has always been a fundamental feature of Presbyterianism. Presbyterians take a kind of holy pride in the fact that they have a representative form of government. They also pride themselves on the fact that wherever Presbyterianism has been strong, the civil government has become representative and has stood for civil and religious liberty.

There are only two other possible types of church government, the Episcopal and the Congregational. The word Episcopal comes from a Greek word which means bishop. The Episcopal Church is a church which is governed by bishops. The Roman Catholic, the Episcopal, and the Methodist-Episcopal churches have the Episcopal form of government. This form corresponds in general to the monarchical form in civil government, in which the monarchy may be absolute or limited. The Roman Catholic Church with the pope at its head corresponds to an absolute monarchy. In the American

Episcopal Church the power of the bishop is limited and there is a good deal of democracy.

Congregational church government is that in which all questions are decided directly by the people. It corresponds to a pure democracy in civil government. The Congregational Church, all Baptist churches, and the Disciples of Christ have the congregational form of government.

Presbyterian government, being representative, corresponds to the republican form of government in the civil world. All Presbyterian and Reformed churches throughout the world have this type of government. We believe that it is Biblical and that it is the best.

The Principle of the Presbytery.—We have seen that individual Presbyterian churches in the New Testament were governed by elders. Were the individual churches independent, or were they bound together into one church by some such principle as we have binding our churches together in Presbyteries, Synods, and General Assembly?

Once upon a time when I had introduced a distinguished minister as a member of the Southern Baptist Church, he promptly replied that there is no such thing as the Southern Baptist Church, but that there are a great many Southern Baptist churches. Do you catch his idea? Every Southern Baptist church is independent, and there is no tie that binds them all into one great church, which could be called the Southern Baptist Church. It is not so in the Presbyterian Church, and it was not so in the New Testament church. There is a presbyterial tie that binds all of our individual churches into one church. Let us see whether such a principle can be found in the New Testament.

A question of far-reaching importance arose in the church at Antioch in the days of Paul and Barnabas. Must a Gentile first become a Jew and submit to circumcision and all the Jewish ordinances before he could become a Christian? It looked as if the question would split the church from center to circumference. Even Paul and Peter had a sharp disagreement on the subject.

If the church at Antioch had been entirely independent it could have settled this question for itself, and with such men as Paul and Barnabas present it was abundantly able to do so. As a matter of fact the church at Antioch referred this question to a church council at Jerusalem. We have a full account of that council in the fifteenth chapter of Acts. Note well that it was composed of apostles and elders. It must have looked a good deal like a Presbyterian Synod or General Assembly. Note also that this council composed of apostles and elders, after full deliberations, settled the question authoritatively, and that the church at Antioch and other churches accepted its decision. There was a tie that bound these New Testament churches together into one church. We have here the principle that binds our Presbyterian churches into Presbyteries, Synods, and General Assemblies.

In this connection let us turn to I Timothy 4:14 where Paul exhorts Timothy not to neglect the gift which came to him "with the laying on of the hands of the presbytery." Here we have the very word "presbytery" in the New Testament. That presbytery may not have been precisely like a modern presbytery in all details, but it had the principle. It was a council of elders, or presbyters, ordaining young Timothy to the ministry by the laying on of their hands.

The Deacons.—While the deacons have no part in the government of the Presbyterian Church, they are recognized as permanent officers in the church, and no discussion of Presbyterianism would be complete without a paragraph on the deacons.

You may be surprised to learn that deacons are mentioned in only two passages in the New Testament (Philippians 1:1, and I Timothy 3:10-13). The deacons are simply mentioned in Philippians and their qualifications are given in Timothy. Nowhere do we have their duties defined. However, we firmly believe that "the seven" who were chosen in the sixth chapter of Acts were deacons, though they are not expressly called by that name, and if this is true we have their duties very clearly defined.

The seven, in the sixth chapter of Acts, were chosen in order that they might relieve the apostles of a great burden of detailed work in connection with caring for the poor, in order that the apostles might, in turn, give themselves fully to the ministry of the word and to prayer. They were to relieve the apostles by relieving the poor. From this we conclude that the deacons should attend to all temporal and financial matters connected with the work of the church, and thus leave the pastor free to give himself wholly to the ministry of the word and prayer, and to such matters as are exclusively spiritual. The Presbyterian Church has not yet realized all the possibilities of the office of deacon.

Conclusion.—In the New Testament a church was governed by a group of elders who were elected by the people. Individual churches were bound together by a principle that made them one. Questions that affected the whole church were referred to a central council,

or synod, composed of the apostles and elders. Besides elders each church had a group of officers known as deacons.

The Presbyterian Church has tried to model its government after the pattern given in the New Testament, and we feel that it is not too much to say that in the matter of government Presbyterians come nearer the apostolic model than any other denomination in the world. While we say this, we do well to remember that the greatest church is not necessarily the one that has the most scriptural form of government, but the one that holds in purest form the Gospel of Christ, the one that has most of His spirit, and the one that is doing most to advance His Kingdom in the earth.

Questions and Topics for Study

1. Where does the Presbyterian Church get its name?
2. When did the Presbyterian Church begin?
3. Prove that there was a church in the Old Testament times.
4. How was the Old Testament church governed?
5. Prove that elders and bishops in the New Testament were identical.
6. What authority is there for having two kinds of elders?
7. Were the New Testament elders appointed or elected?
8. Is there any principle in the New Testament to justify having individual churches united into Presbyteries and Synods?
9. What are the duties of deacons as set forth in the sixth chapter of Acts?
10. Name the ways in which our Presbyterian Church government resembles the New Testament church.

CHAPTER II

FROM JOHN THE APOSTLE TO JOHN CALVIN (100 A. D.-1509 A. D.)

The End of the Apostolic Age.—In this chapter we want to see what happened to the New Testament principles of church government after all the apostles were dead. The Apostle John probably outlived all the other apostles. He died about 100 A. D. With his death the Apostolic Age was closed, and a new era was ushered in. While the apostles lived they took general oversight of the church. You will recall that Paul visited the churches of Asia Minor, Macedon, and Greece again and again, and that he wrote them in his absence. After the death of the apostles, there were left no great, outstanding men to guide the destinies of the church, and each church seems to have been left very much to its own resources.

At the end of the Apostolic Age there was probably not a Christian in the whole world who had ever seen a complete Bible as we have it today. All the books of the Old Testament had been brought together under one cover, but there were comparatively few copies of it in existence, as printing had not been invented and every copy had to be written out by hand. All the books of the New Testament had been written, but they had not been brought together under one cover. In fact, the New Testament books were at first right widely scattered. One book was sent to the church at Rome, another to the church at Ephesus, two others to the church at Corinth, and so on for all the twenty-

seven. It took a long time to bring all these books together into the one book which we call the New Testament. Irenaeus, who suffered martyrdom about 200 A. D., is the first one of the early church writers to make full use of the New Testament in his writings.

If all the Christians at the close of the Apostolic Age had owned complete Bibles, comparatively few would have been able to read them, as the great majority of these early Christians came from the uneducated classes. The Apostle Paul tells us that not many of the mighty were called. What they knew of the gospel story they had learned orally from preachers, and not from the written page. We enjoy the benefit of all that Christian scholars for eighteen hundred years have accomplished in the way of studying, interpreting, and systematizing the teachings of the Bible. The early Christians did not have the benefit of all this.

Is it any wonder under these circumstances if the church, after the death of the apostles, missed the way, and developed along lines that were not entirely in accord with the New Testament pattern? As an actual fact it began very soon to depart from New Testament standards in doctrine, in government, and in worship. Inasmuch as we are tracing the story of the Presbyterian principles of government set forth in the New Testament, we are especially concerned with developments in church government after the Apostolic Age.

Evolution of the Bishop.—We saw in the preceding chapter that in New Testament times each church was governed by a group of elders who were sometimes called bishops. All of these elders, or bishops, were on a perfect equality. But soon after the death of all the apostles we see one elder, or bishop, rising above the

others in some churches, and this one was called "the bishop."

This was a perfectly natural development. It is difficult to keep any group of men on a perfect equality. Some men have more ability and more leadership than others. These naturally rise to places of leadership. Besides, it was necessary for a group of elders, or bishops, to have a presiding officer at their meetings. They would naturally select a man with leadership. Such a temporary office very easily becomes permanent. In some such way "the bishop" of a church came into being and became a permanent officer of the church. At first he was the bishop of only one congregation and not of a diocese, but his influence was greater than that of any other elder, or bishop, in that congregation.

The first intimation that we have of the change in church government by which "the bishop" came into being is in some old letters written by a noted Christian called Ignatius about the year 117 A. D. At that time Christians were being terribly persecuted by the Roman government. Ignatius was arrested in Antioch and carried to Rome to suffer martyrdom because he was a Christian. On the long journey from Antioch to Rome he wrote a number of letters to churches and individuals exhorting them to stand fast in the days of fiery persecutions. The genuineness of all these letters has been disputed by some very able scholars, but the majority of scholars believe that seven of these letters are genuine, and were written by Ignatius about 117 A. D.

In his letters to several of the churches Ignatius refers to "the bishop" of the church and urges the mem-

bers to be obedient to him and to follow his leadership and advice. This is the earliest reference that we have to "the bishop" of a church. In the New Testament a church had a group of bishops, or elders, to govern it, but nowhere in the New Testament do we find a reference to "the bishop" of a church.

It is rather significant that in his letter to the church at Rome Ignatius does not refer to "the bishop." The best explanation of this silence is that the church at Rome had not yet reached the stage in its development where it had "a bishop." This development took place in the church in the East first, and afterwards in the West. It is probable that by 150 A. D. the whole church, East and West, had developed this type of government, and that each church had a bishop who had greater authority than any other elder, and even greater authority than all the other elders combined. But note that he was still a congregational bishop, and not a diocesan bishop. His authority was confined to a single church. This was the first step away from the New Testament, representative form of government by elders, who were sometimes called bishops.

Evolution of the Pope.—After the first step had been taken it was easy enough to take the second. It was just as natural as the first. The bishop of a church in an important center became more prominent and influential than the bishop in a more obscure church. As a result the bishop in the large and important place began to exercise influence and authority over some of the smaller churches. Thus the diocesan bishop, with a large group of churches under his oversight, came into being. In due time the whole church had its dio-

cesan bishops who exercised authority over groups of churches. This was accomplished by 250 A. D.

Cyprian, the bishop of Carthage, who suffered martyrdom in 258 A. D., did a great deal to increase the influence and authority of bishops. He did this by his own example as a bishop and by his writings. He went so far as to say: "The bishop is in the church, and the church in the bishop, and if any one is not with the bishop he is not in the church." That does not sound like anything that we find in the New Testament.

Cyprian also expounded the doctrine of apostolic succession. He believed that the apostles were bishops, that they appointed and ordained other bishops as their successors, and that these in turn appointed and ordained other bishops, and so on in unbroken succession down through the centuries. But there is not one scintilla of evidence in the New Testament for this doctrine. The early Christian writers make no reference to it. In fact, it seems to have been an afterthought. The ablest historians, even those who belong to the Anglican Church, reject the theory of the apostolic succession, and trace the development of the bishop from the elders, or presbyters, of the New Testament church, who were sometimes called bishops.

Even diocesan bishops could not stay on an equality. Those in the larger metropolitan centers began to have more authority than those in less important places, and they were called "Metropolitans," or metropolitan bishops.

After awhile some metropolitan bishops began to have more power than others, and these were called "Patriarchs," or fathers. There were five of these pa-

triarchs. They were the bishops of Rome, Constantinople, Alexandria, Antioch, and Jerusalem.

But even the patriarchs could not stay on an equality, and there began a rivalry as to which should be the greatest. As the years went by the contest narrowed down, and the final race was between the patriarch of Rome and the patriarch of Constantinople. The patriarch of Rome won, and came to be known as the pope of Rome.

By this time a great many legends and traditions had grown up around the church at Rome and the bishop, or pope, of Rome. Among these was the tradition that Christ had appointed Peter the head of His church on earth, and that Peter was the bishop, or pope, of Rome from 42 A. D. to 67 A. D. There is no evidence in the New Testament that Christ appointed Peter head of His church on earth, and there is no evidence that Peter was the bishop of Rome or that he was ever in Rome.

The council in Jerusalem, of which we are told in the fifteenth of Acts, was held while Peter was supposed to be the pope of Rome. Peter was at that council, but no one would judge from the narrative in the fifteenth chapter of Acts that he was the infallible pope of Rome. Paul wrote his epistle to the Romans while Peter was supposed to be the pope of Rome and in the last chapter of that epistle Paul sends his greetings to twenty-eight Christians in Rome, but never says a word about Peter. That is passing strange if Peter was at that moment pope of Rome.

Thus we have traced the gradual development of the New Testament church, with its representative form of government by elders, into the Roman Catholic

Church, with its priests, bishops, metropolitans, patriarchs, and popes. This process of evolution extended over a period of about five hundred years. By 590 A. D. there was a full-fledged pope of Rome, standing at the head of the whole western church.

As the centuries went by the power of the pope of Rome continued to grow until it reached its zenith under Hildebrand, who became pope Gregory VII in 1073 A. D. By that time the pope claimed to be the supreme head of the whole church, and to have the right to crown and uncrown kings. Representative government had perished. The church was a complete and absolute autocracy. By a process of evolution the simple presbyter of the New Testament had become the mighty pope of Rome. It is a far cry from the church of the New Testament to the church of Hildebrand.

The Church of Rome Dominating Christendom.—For a thousand years, that is, from about 500 A. D. to 1500 A. D. the Roman Catholic Church had the right of way in christendom. It was the main stream of Christianity which had been evolved from the New Testament church in the manner described above. During these centuries there were no Presbyterians, Methodists, Baptists, Lutherans, or other denominations as we know them now. The Presbyterian principles found in the New Testament church were buried under centuries of traditions and superstitions.

The Roman Catholic Church departed from the New Testament standards, not only in government, but in doctrine, in worship, and in life. It ceased to preach salvation by grace, but instead preached salvation by the sacraments properly administered by properly ordained priests. Its members believed that the bread

and wine in the Lord's supper were changed into the very body and blood of Christ, and that the communicant actually partakes of Christ in a physical way. Belief in purgatory, as a place where Christians must go after death, to be purged from sin before they can pass on into heaven, became an important article in the Catholic creed. These and other superstitions found their way into the doctrines of the church.

In the worship of the church ritualism was carried to an extreme. The worship of the Virgin Mary and other saints occupied a large place in the church calendar. Pictures and images filled their churches as supposed aids to worship, but in time became the very objects of worship among the ignorant.

There seemed to be no connection between religion and life. Christian living dropped to a very low plane. Clergy and people alike sank into moral corruption almost inconceivable.

It is no wonder that historians have spoken of several of these centuries as "the Dark Ages." The light of Christianity was well nigh extinguished.

Independent and Protesting Groups.—While the main stream of Christianity was departing so far from the New Testament standards in government, doctrine, worship, and life, there were always some independent or protesting groups, which were trying to bring the church back to purer Christian living and purer Christian doctrine. Let us look at a few of these groups.

The **Montanists** had their origin in Asia Minor, but reached their fullest development in North Africa, at the beginning of the third century, under the leadership of Tertullian, one of the greatest of the early church fathers. In some respects they were fanatics,

but at the same time they stood for purer Christian living and for a deeper spirituality in the church. In more modern times they would have been called Puritans. We mention them here, not because we believe all that they believed, but because they constituted a protesting group as they saw the church drifting away from New Testament standards.

The **Celtic Christians** in Ireland and Scotland were absolutely independent of the Church of Rome, and stood for a purer type of Christianity.

About the middle of the fifth century Patrick did a wonderful work in Ireland. He has been claimed and canonized by the Roman Catholic Church. This claim is not based upon fact, but upon legends and traditions which grew up several centuries after his death.

He has also been claimed by Presbyterians. There is a little book entitled "Patrick the Presbyterian," but it would take a considerable stretch of the imagination to get a real Presbyterian out of Patrick.

As a matter of fact, he and the Celtic church in Ireland were independent of the Church of Rome. While he was doing his work in Ireland, the barbarians from the north of the Danube were pressing down upon Rome, and all Roman soldiers had been withdrawn from the British Isles to defend Rome herself. During this time all connection between Ireland and Rome had practically ceased. This left the Celtic church free to develop along independent lines. Under the leadership of Patrick it stood for purer living and purer doctrines than were found in the Church of Rome. Patrick and his followers did their work so well that Ireland did not go over to Roman Catholicism until the middle of the twelfth century.

Columba and the *Celtic Church* in Scotland were also independent of Rome. About the middle of the sixth century Columba established a monastery on the island of Iona off the west coast of Scotland, and from this base he and his humble preachers did a great work in Scotland and in the northern part of England. They knew and loved the Bible, and from it preached the gospel of salvation by grace. There is no reference to the pope or to the worship of the Virgin Mary in the writings of Columba and his Celtic preachers. They stood for a purer gospel and a purer church than the Church of Rome. This type of Christianity took such a strong hold upon Scotland that it did not turn to Roman Catholicism until the latter part of the eleventh century.

The *Culdees* in Scotland and Ireland have been the subject of a great deal of discussion. They arose about the beginning of the eighth century and continued for several hundred years. The word Culdee means "servant of God." Professor A. R. Macewen in his scholarly "History of the Church in Scotland," written in 1913, gives this definition or description: "Culdee, then, was a popular name for the monastic clergy who were the only ministers of the Ecclesia Scoticana. They lived apart from secular life in companies, numbering usually twelve, with a prior or abbot or provost at their head. Each had a cell or chamber for himself. . . . They conducted worship, practiced charity toward the poor, and were much occupied with the study of the Bible."

Some writers have claimed that the Culdees were Presbyterians, but Professor Macewen and other modern Scotch church historians decline to accept this theory. However that may be, they were independent of

Rome, and preached a more scriptural gospel than the Roman Catholic Church.

The *Waldenses* in southeastern France and Italy constituted an independent, protesting group of Christians from the end of the twelfth century on. They rejected Roman Catholicism outright and advocated a return to the simple Christianity of the New Testament. For this they suffered terrible persecutions at the hands of the Roman Catholic Church.

In 1532 William Farel, the forerunner of John Calvin, met with representatives of the Waldenses and expounded to them the doctrines of the Protestant Reformation. They accepted these doctrines as expressing their own convictions, and from that time forward they have been allied with the Presbyterian and Reformed group of churches. Today the Waldensian Church has a membership of over twenty-five thousand and a much larger number of adherents. It is interesting to note that they have a strong church in the city of Rome, not far from the palace of the pope.

We have mentioned only some of the independent or protesting groups. There were a good many others. They all deserve a much fuller study than we can give them here. Perhaps you will be interested to turn to fuller discussions of them in encyclopedias or histories. It is well to remember that while the main stream of Christianity, as represented by the Roman Catholic Church, was departing so far from the New Testament ideals, there were always small independent or protesting groups of Christians preaching a purer gospel, and trying to call the church back to New Testament Christianity.

Martin Luther.—But the efforts of these groups did not stay the tide. The Roman Catholic Church went on developing along the lines indicated in the earlier part of this chapter, in government, doctrine, worship, and life, until the hour struck for the Protestant Reformation. On the night of October the thirty-first, 1517, Martin Luther nailed his ninety-five theses to the door of the Castle Church in Wittenberg, Germany, and the Reformation began.

Martin Luther was brought up a devout Roman Catholic and was ordained to the priesthood, but as the years went by his soul was stirred within him by the corruption and superstitions of the church. He set his face like Gibraltar against these, and almost before he knew it he was leading a great reformation movement.

Roman Catholics taught that the church was the final authority in religion. Martin Luther came to the deep conviction that the Bible is the Word of God and the final authority in religion. He went back to the Bible and preached the doctrines of salvation by grace, justification by faith alone, and the universal priesthood of believers, as over against the Roman Catholic doctrine of salvation by sacraments administered by intermediating priests.

Thus Martin Luther became the leader of the Protestant Reformation in Germany. He stands out as one of the great and heroic figures of all the ages. But he did not work out any elaborate system of theology or any detailed form of church government. He was a pioneer. It was left for John Calvin, who came a little later, to work out from the Scriptures the profound system of theology which bears his name, and the rep-

resentative form of church government which we call Presbyterianism.

Questions and Topics for Study

1. What early Christian writer makes the first mention of "the bishop" of a church?
2. Describe the process by which "the bishop" was evolved from the New Testament presbyter.
3. Beginning with "the bishop" trace the development in church government until there was a full-fledged pope.
4. Is there any evidence for the claim that Peter was bishop or pope of Rome? Is there any evidence against this claim?
5. What developments were there in Christian doctrine, worship, and life?
6. When the main stream of Christianity had developed into the Roman Catholic Church, what had become of the principles of Presbyterianism found in the New Testament?
7. Who was the outstanding leader of the Montanists, and for what did they stand?
8. When and where did Patrick do his great work? Was he a Roman Catholic or a Presbyterian?
9. Give an account of Columba and his work.
10. When and where did the Waldenses originate, and for what principles did they stand?
11. Study the life and work of Martin Luther and state at least three great doctrines that he preached.

CHAPTER III

JOHN CALVIN AND PRESBYTERIANISM

Early Years.—John Calvin was born in Noyon, a cathedral town of France, fifty-five miles northeast of Paris, on July 10, 1509. That was just eight years before Martin Luther nailed up the ninety-five theses. Remember that France, and all of christendom were, at that time, Roman Catholic, with the exception of a few small independent, or protesting, groups here and there.

Studying to Be a Priest.—John Calvin was brought up in the Roman Catholic faith, and his father planned to educate him for the priesthood. As a boy he received the best education obtainable, and at the age of fourteen he entered the University of Paris, where he studied Latin, Logic, and Philosophy. He worked very hard and laid well the foundation for his great life-work. At the same time, he seriously impaired his health.

Decides to Study Law.—When young Calvin graduated from the University of Paris in 1527, his father changed his mind and wanted him to study law. He accordingly spent several years studying law at the Universities of Orleans and Bourges, under the greatest professors of law in France. It would be interesting if we could know how much his legal training influenced his theological thinking.

Turns to Literature and the Bible.—Upon the death of his father in 1531, Calvin discontinued the study of law and devoted himself to the study of Latin and

Greek literature. At the same time he began the study of Hebrew. The first book he ever wrote was a commentary on Seneca's Treatise on Clemency. In this commentary he quotes fifty-six Latin and twenty-two Greek authors, and shows a remarkable familiarity with Latin and Greek literature. That was in 1532 and there is no indication in the book that he was yet a Protestant. But the study of Greek and Hebrew was leading him to study the Bible in these original languages, and the study of the Bible meant that sooner or later the light would break in upon his soul.

There were other groups in France studying the New Testament in Greek, notably a group led by Jacques Lefevre, who as early as 1515 taught the doctrine of salvation by grace, and who in 1523 translated the New Testament from Greek into French. Lefevre was well on in years and never definitely allied himself with the Protestant cause, but his teachings started a group of thoughtful young students thinking along Protestant lines. In the meantime, the great doctrines preached by Luther in Germany were filtering through into France. Thus the reformation movement in France began and gathered momentum.

Converted to Protestantism.—We do not know just when or how John Calvin was converted, but he came under the influence of his Bible and of these reformation doctrines, and by the fall of 1533 he was an out and out Protestant.

Soon after his conversion to Protestantism it became necessary for him to flee from Paris for his life. During the next three years he lived in hiding, often under an assumed name. Much of his time during those three years was spent in good private libraries

owned by his friends. He was hard at work and, best of all, he was thinking.

Publishes His Institutes.—At the end of these three years, that is, in the spring of 1536, he published a book called the "Institutes of the Christian Religion." Today we would call it a systematic theology. The book created a real sensation, and theologians knew that a star of the first magnitude had arisen on the theological horizon. At first it was a rather small book, but Calvin kept revising and rewriting it for the next twenty-three years. The last edition, which was published in 1559, consists of two volumes of nearly seven hundred pages each. In these two volumes we have that complete system of theology which is known as Calvinism. He lived to see this work translated into practically every language of Europe.

John Calvin believed that the Bible is the Word of God and the seat of authority in religion. He knew the writings of all the church fathers and theologians, but he went to the Bible for his theology, and for everything else connected with religion and the church. He expounded all the great doctrines of grace and redemption that are held by the Presbyterian Church today. The central sun of his whole theological system is the sovereignty of God, a doctrine which needs especial emphasis in our own times.

Finds His Life Work in Geneva.—John Calvin was only twenty-seven years of age when he published his Institutes, but from that time on he was a marked man. The publication of this book probably determined his life work. It was in this way.

William Farel, another Frenchman, who had been converted to Protestantism under Lefevre, had gone

to Geneva, Switzerland, in 1532, to preach Protestantism. He was a fiery evangelist with red hair, glittering eyes, and a thunderous voice. Under his preaching a great deal had been accomplished in Geneva. Many images had been smashed, the Roman Catholic bishop had changed his residence to another city, and the people of Geneva had voted in favor of the Protestant faith.

Farel's work up to this point had been largely destructive. He was clearing the way, and there was now need of real constructive leadership. At this juncture John Calvin had occasion to spend a night in Geneva, in August, 1536, on his way from France to Germany. When William Farel heard that the author of the Institutes was in the city he felt that he had come to the kingdom for just such a time as this. So he sought out Calvin and implored him to stay in Geneva and help with the work, whereupon Calvin asked to be excused that he might continue on his journey and give himself to his studies.

The rest of the story is told by Calvin in the preface to his commentary on the Psalms: "Then Farel, finding he gained nothing by entreaties, besought God to curse my retirement and the tranquillity of my studies if I should withdraw and refuse to give assistance when the necessity was so urgent. By this imprecation I was so struck with terror that I desisted from the journey I had undertaken, but being sensible of my natural timidity I would not bring myself under obligation to discharge any particular office." So, instead of spending a single night in Geneva as he had planned to do, John Calvin spent the rest of his life there, with

the exception of a litle more than three years which he spent in exile in Strassburg, Germany.

Geneva.—Today Geneva is a beautiful city with a population of about one hundred and seventy-five thousand people. When John Calvin went there in 1536 it had a population of less than fifteen thousand. It was governed by a series of councils which seemed to exercise authority in inverse ratio to their size. The Little Council was composed of twenty-five or thirty members and had the most power. Next came The Council of Fifty, and then The Council of Two Hundred. In addition to these, there was a General Council composed of all the burghers. It is well to keep these councils in mind, for church and state were not kept separate in Geneva, and these councils play a considerable part in the work of John Calvin.

Calvin Begins Work in Geneva.—The first work that John Calvin did in Geneva was to preach in St. Peter's Cathedral on September 1, 1536. His sermon made a deep impression upon the people, and they crowded around him and urged him to preach again the following day. This he agreed to do, and from that day on preached several times every week. He was what we would now call an expository preacher. He loved to take up Paul's Epistles, the Psalms, or other portions of the Scripture and expound them. His sermons were in simple language and abounded in homely illustrations. It may surprise you to know that right often there were flashes of wit and humor in his sermons. The people crowded to hear him. A little later church attendance was made compulsory in Geneva.

The Reformer. — But Calvin was more than a preacher, he was a reformer. He felt called to reform

the religion and morals of all the people of Geneva. Accordingly he and Farel drew up a Confession of Faith, a Catechism, and a Book of Discipline. These were all approved by the City Council. On July 29, 1537, the City Council ordered all citizens, men and women, to assent to the Confession of Faith. Thus the Confession became the law of the church and of the state. It does not take much imagination to realize that this created a furor. Many gladly gave their assent, but there were many others who refused. A strong opposition to Calvin and Farel arose. This opposition grew until it accomplished the banishment of Calvin and Farel from Geneva by the City Council on April 22, 1538.

Banished from Geneva Calvin Settles in Strassburg.—After going from place to place for several months, Farel settled in Neuchatel, where he spent the rest of his life, and Calvin settled in Strassburg, Germany, which had become a Protestant city. The people of Strassburg received him with open arms and made him assistant professor of theology in their new Protestant college. Many students from France and Switzerland attended his classes, and returned to their homes enthusiastic evangelists.

Pastor of the Church of the Strangers.—There were about four hundred French-speaking, Protestant refugees in Strassburg. John Calvin organized them into a church and became their pastor. In addition to his teaching he preached four times a week. Here in this French Protestant church he put into practice his ideals, which he had not been able to do in Geneva because of the political interference of the City Coun-

cils. He placed especial emphasis upon church discipline.

An order of service was arranged in which the sermon occupied the central position. Congregational singing was introduced and stressed, a French translation of the Psalms and some New Testament passages being the hymn book. There were never any musical instruments in Calvin's church. The reading of the Bible and prayer had a prominent place in the service.

In a letter which a young refugee from Antwerp wrote we find this paragraph: "On Sundays we sing the Psalms of David or some other prayer taken from the New Testament. Every one sings, men as well as women, and the sight is fine. Each has a music book in his hand so that they do not get out of touch with each other, and I never thought it could be so delightful and pleasant as it is. For five or six days at the beginning when I looked on this little company of exiles from all countries, I wept, not for sadness, but for joy to hear them all singing so heartily, and, as they sang, giving thanks to God that he had led them to a place where his name is glorified. No one could believe what joy there is in singing the praises and wonders of the Lord in the mother tongue as they are sung here."

During his stay in Strassburg Calvin revised and rewrote his Institutes. He also got married. His wife was a widow with a son and daughter. There was not a great deal of romance about the courtship and marriage, but he and his wife were devoted to each other and had a happy Christian home. These years in Strassburg were very fruitful years for John Calvin,

and gave him a rich experience for his life work, which, after all, was to be in Geneva.

Geneva Without Calvin. — After Calvin and Farel were banished things went badly in Geneva. The immoral element got control and the moral life of the city became unspeakable. The Roman Catholic authorities made a determined effort to overthrow Protestantism in Geneva and to restore Catholicism. Cardinal Sadolet wrote a long and plausible letter to the people of Geneva urging them to come back into the fold of Catholicism. John Calvin, from his home in Strassburg, made a crushing reply to the cardinal's letter.

Return to Geneva.—Matters went from bad to worse, and the people began to realize that they had made a mistake in banishing Calvin. There was a growing sentiment for his return. In the autumn of 1540 all the city councils sent Calvin an invitation by a special messenger, urging him to return and take up his work in Geneva. He made a cordial response to their letter, but he gave them no encouragement. Great pressure was brought to bear upon him. Finally William Farel wrote him a letter which sounded very much like the imprecation which he pronounced on that first night. That was the last straw. Calvin felt that God was calling him. He returned, reaching Geneva on September 13, 1541. There was great rejoicing, and his friends gave him a triumphal entry into the city. But there were still bitter enemies and they gave him no end of trouble in the years that followed.

Form of Government and Discipline.—When Calvin returned to Geneva he took up his work where he had left it off when banished. He went before the City Council and showed them the necessity of having a

thorough-going Form of Government and Discipline for the church and city. The council approved and appointed Calvin and a committee to prepare such a Form of Government. While there were others on the committee, Calvin did the work. In due time he presented to the City Council a very complete Form of Government and Discipline for its approval. In this notable document we have what Calvin believed to be the Scriptural principles of church government and discipline.

John Calvin went to the Bible for his church government, just as he had done for his doctrines when he wrote the Institutes. When he studied church government in his Bible he did not find any popes, cardinals, archbishops, and bishops, such as he had known in the Roman Catholic Church from his youth up. Instead he found a church that was governed by elders.

When John Calvin wrote this Form of Government he set forth before the world again those great Scriptural principles of representative, Presbyterian government, which had been buried under centuries of superstition and ignorance. When the City Council approved of that document the church of Geneva became a Presbyterian Church. That was an epoch-making event in the history of the church and of the world. It was the re-discovery of Presbyterianism.

A little closer look at Calvin's Form of Government shows that he had four kinds of officers in his church: Pastors, Elders, Teachers, and Deacons. But pastors and teachers were regarded as teaching elders, so that after all he had only two kinds of officers, elders and deacons. However, the elders were divided into two classes, teaching elders and ruling elders, which we

saw in the first chapter of this book is a Scriptural distinction.

Election of Elders.—One feature of his Form of Government was very unlike the Presbyterianism we know. The ruling elders were not elected by the members of the church, but by the city councils. This was not in full accord with Calvin's ideals, but the city councils insisted upon it, and he acquiesced. We must remember that Calvin did not hold the view which we hold today concerning complete separation of church and state.

The Consistory.—The elders of the church were organized into what they called a consistory, but what we call a session. This consistory had general oversight of the church. It placed great emphasis upon discipline. Detailed rules for Christian living were formulated, and the consistory insisted that people should live according to these rules. People were disciplined for the grosser sins, and for some that did not seem so gross.

Church attendance was made compulsory. It is amusing to read the excuses which some people gave for not going to church, when they were called to account by the consistory. They sound very modern.

Reforming Geneva.—Calvin and Farel had prepared a Confession of Faith and Catechism before their banishment. These were revised and adopted by the church in Geneva. John Calvin, thus armed with the Bible as the Word of God, a Confession of Faith, and a Form of Government and Discipline, set out upon the great task of reforming Geneva. In so doing he started a movement which has profoundly influenced the whole of Christendom.

No man ever worked harder at his task than John Calvin. He preached several times each week, taught classes in theology, visited his people faithfully as a pastor, superintended the system of schools which he established in Geneva, wrote books, carried on an extensive correspondence with Reformation leaders all over Europe, and took oversight of the reform movement in Geneva. He was deeply interested in everything that affected the lives and well-being of the people of Geneva. He believed that Christianity should be carried into all the relationships of life. A distinguished church historian has expressed this finely in the following paragraph:

"The material prosperity of the city was not neglected. Greater cleanliness was introduced, which is next to Godliness and promotes it. Calvin insisted on the removal of all filth from the houses and the narrow and crooked streets. He induced the magistracy to superintend the markets, and to prevent the sale of unhealthy food, which was to be cast into the Rhone. Low taverns and drinking shops were abolished, and intemperance diminished. Mendicancy in the streets was prohibited. A hospital and poor-house were provided and well conducted. Efforts were made to give useful employment to every man that could work. Altogether Geneva owes her moral and temporal prosperity, her intellectual and literary activity, her social refinement, and her world-wide fame very largely to the reformation and discipline of Calvin. He set a high and noble example of a model community."

John Knox, the great Scotch reformer, was a refugee in Geneva for about five years while Calvin was at the height of his influence, and he bears testimony to the

great reform which Calvin wrought in Geneva in these striking words: "It is the most perfect school of Christ that ever was in the earth since the days of the Apostles. In other places I confess Christ to be truly preached; but manners and religion to be so seriously reformed, I have not yet seen in any place besides."

Enemies.—We are not to suppose for a moment that Calvin was able to accomplish all of this without the bitterest opposition. You will always find opposition to any reform that is proposed. No man ever encountered fiercer opposition or more bitter enmity than John Calvin had to encounter. And at no point has he been more sharply criticized than in his attitude towards his enemies. Yet if one will study the whole matter carefully he will get the impression that Calvin did not bear any personal animosities. He was very jealous for the work of the Lord. His attitude was very much that of the Psalmist, who said: "Do not I hate them, O Lord, that hate thee? And am I not grieved with them that rise up against thee? I hate them with a perfect hatred: I count them mine own enemies." He had the deep conviction that he was doing God's work, and that any man who fought that work was an enemy of God.

The Burning of Servetus.—His connection with the burning of Servetus has been the subject of many a bitter attack upon Calvin. Michael Servetus was a Spaniard with a brilliant, but erratic mind. He was brought up a Roman Catholic, but renounced Catholicism without allying himself with the Protestants. Today we would call him a Unitarian and a free lance in religion. He was a prolific writer and wrote vehemently against some of the most cherished doctrines of Chris-

tianity. Worst of all, he wrote in a way that was considered horribly blasphemous by both Catholics and Protestants. So he was looked upon not only as a heretic but a blasphemer.

In 1553 Servetus was arrested by the Roman Catholic authorities and sentenced to be burned. While the sentence was pending he escaped and in order to carry out the sentence the Catholic authorities burned his effigy.

When Servetus escaped he made straight for Geneva. Why did he go there? He was a bitter enemy of Calvinism and had written against Calvin and his views in a bitter and blasphemous way. He must have known that at the very moment the majority of the members of the City Council of Geneva were men who were opposed to Calvin. Once before the council had banished Calvin. They might do it again. Servetus most probably went to Geneva to ally himself with the enemies of Calvin and to overthrow his work. Calvin must have suspected this. At any rate he promptly notified the City Council that Servetus was in the city. The council arrested him and brought him to trial. Calvin was the chief witness against Servetus, laying before the council evidences of his heresy and blasphemy. Remember that blasphemy was punishable with death in the Old Testament. The City Council found Servetus guilty and sentenced him to be burned. Calvin urged the council not to torture him by burning, but to employ a more humane method of execution by the sword, but the council declined to yield to Calvin's entreaties.

Note that it was the City Council, and not a church court, that tried Servetus and sentenced him to be burned October 27, 1553. Note also that the majority

in that council were men who were opposed to Calvin, and declined to yield to him even as to the method of execution. Calvin was simply a prosecuting witness. We cannot defend all that Calvin did and said, in the light of the twentieth century. In fact, it is not fair to judge him by the light which he helped to bring. We must judge him by the light of the century in which he lived. He was brought up in a church and in an age that believed in the death penalty for heresy and blasphemy.

Ernest Renan, the French skeptic, was no friend of Calvinism, but here is what he said about John Calvin: "He succeeded more than all, in an age and in a country which called for reaction towards Christianity, simply because he was the most Christian man of his century."

Closing Years.—The trial of Servetus was in reality a contest between John Calvin and his opponents. Calvin won. The backbone of the opposition was broken, and within a few years the opposition had practically disappeared. The last ten years of his life were his most peaceful years.

In those closing years he did some of his best work. He pressed forward in all the departments of his work for the reformation of Geneva and of Europe. We have given above the testimony of John Knox as to the wonderful results of the reformation in Geneva. It became the haven of refuge for persecuted Protestants from every part of Europe. When these refugees returned to their respective countries they carried Calvanism and Presbyterianism with them.

John Calvin died on May 27, 1564, about six weeks before his fifty-fifth birthday. Never was there more

of toil, of tumult, and of achievement crowded into one short life. Let us sum up his achievements.

Summary.—He wrought out from the Scriptures the profound system of theology which bears his name, and embodied this system in his Institutes.

He went back to the Bible, re-discovered the principles of New Testament church government, and wrought them into the form of church government known as Presbyterianism.

He was a great expository preacher. Perhaps we have not fully realized how great a preacher he was.

He was a theological teacher of extraordinary power and helped to prepare scores of men for the Protestant ministry. More than one hundred of his students went back to France to preach the Reformation doctrines.

He was a commentator of unusual insight. There are about fifty volumes of his published commentaries. On his death bed he was able to say that he had never consciously twisted a passage of Scripture to make it suit his purposes. Some one has said that if Luther was the king of translators, Calvin was the king of commentators.

He founded a great educational system. George Bancroft, the historian, says that he was the father of popular education, the inventor of the system of free schools.

He was an indefatigable letter writer. There are still more than three thousand of his letters extant. Through correspondence he kept in touch with all the leaders of the Reformation in Europe.

He was a great reformer. He reformed the doctrines, government, worship, and life of the church in Geneva,

and through Geneva sent his influence along these lines to the ends of the earth.

John Calvin died the year in which William Shakespeare was born. A noted scoffer intimates, in language that is none too reverent, that it was a blessed thing for the world to get Shakespeare in exchange for Calvin. But many informed and thoughtful people, with a full appreciation of Shakespeare, do not agree with the scoffer. Here is what Philip Schaff, the distinguished church historian, says: "Calvin's moral power extended over all the Reformed Churches, and over several nationalities—Swiss, French, German, Polish, Bohemian, Hungarian, Dutch, English, Scotch, and American. His religious influence upon the Anglo-Saxon race in both continents is greater than that of any native Englishman, and continues to this day."

Questions and Topics for Study

1. Give the different steps in the education of John Calvin.
2. What happened when he became a Protestant?
3. What is meant by Calvin's Institutes?
4. What is the central doctrine in the Calvinistic system?
5. Tell the story of Calvin's settlement in Geneva.
6. Why was he banished from Geneva, and where did he go?
7. What did he do in Strassburg?
8. Give an account of his return to Geneva.
9. What are some of the principles contained in his Form of Government and Discipline?
10. What part did Calvin have in the burning of Servetus?
11. Give in outline a summary of the great things achieved by Calvin.

CHAPTER IV

THE PRESBYTERIAN CHURCH IN FRANCE AND IN THE NETHERLANDS

I. IN FRANCE

The Beginning of Protestantism.—The Protestant movement in France began before Martin Luther nailed his ninety-five theses to the door of Wittenberg Chapel in 1517. It had its rise in the new learning of that day. Scholars began to read the Latin and Greek classics, and this led them to study the Bible in Greek and in Hebrew. There was a revival of Bible study among groups of scholarly men here and there. The most notable group was that which gathered about the aged scholar, Jacques Lefevre. This group included the bishop of Meaux, and William Farel, the forerunner of John Calvin in Geneva. As they read their Bibles, they began to assert that the Bible, and not the church or the pope, is the real seat of authority in religion. They also began to deny the Roman Catholic doctrine of transubstantiation. Not only so, but they began to teach the doctrine of salvation by faith and not by works. Later on John Calvin himself came under the influence of these Protestant doctrines and had to flee for his life.

Royal Favor.—At the beginning, it looked as if Francis I, the young King of France, who favored this new learning, would also favor Protestantism. His sister, Margaret, was very friendly to the Protestant movement. Her daughter, Jeanne, was an out-and-out

Protestant and a devout Christian. Henry of Navarre, the son of Jeanne, was an out-and-out Protestant, but was never as devout as his mother. Later on, Admiral Coligny, who had noble blood in his veins, and Prince Conde espoused the Protestant cause.

But after a few years the king drew back and took his stand against the Protestant movement. He was alarmed by the great work of Martin Luther in Germany. Not only so, but some of the French Protestants grew fanatical and alienated the king. In more than twenty printed pages, John Calvin dedicated his Institutes of the Christian Religion to Francis I, the King of France, and urged him to accept the Protestant doctrines, but it was all in vain. On the contrary, Francis persecuted the Protestants with the hope of suppressing the whole movement, but in spite of the persecutions, Protestantism in France grew during the reigns of Francis and his successors. The blood of the martyrs again became the seed of the church.

The First Protestant Church.—From 1515 to 1555 Protestantism in France was a movement within the Roman Catholic Church and not a separate organization. The story of the founding of the first church is a very beautiful one. In 1555 a little baby was born into a Protestant home in Paris. The parents were anxious to have the baby baptized, but they wanted a Protestant minister to do it. However, there was no Protestant minister or church. The upshot of the matter was that these parents and their friends organized a Protestant church in the heart of Paris, and called as their pastor a young minister who had been trained by John Calvin in Geneva, and the baby was baptized. "A little child shall lead them."

The National Synod.—The organization of this church in Paris was a signal for the whole Protestant movement to crystallize into church organizations. Within the next five years—that is, by 1560—there were over two thousand Protestant churches organized in France. Not only so, but they were organized after the Presbyterian pattern, which John Calvin had given them in Geneva. John Calvin's heart was always in France, and he did more for the Protestant cause in France than any other single person. In Geneva he was busy training young ministers for the church in France. One hundred and twenty of the young ministers trained by Calvin went back to France to preach, and we may be sure that they were all Calvinists and Presbyterians. By correspondence, through his books, and in many other ways, he helped the church in his native France.

By 1559 the time had come for the church in France to organize in a larger way. Accordingly, the National Synod, corresponding to our General Assembly, was organized, along Presbyterian lines. A Calvinistic Confession of Faith and a Presbyterian Book of Government were adopted. However, the church in France did not bear the name Presbyterian, but was called the Reformed Church. Nevertheless, it was Presbyterian through and through and was organized very much like our own Presbyterian Church today. The French church called the session a "consistory," the presbytery a "colloquy," the synod a "provincial synod," and the General Assembly the "national synod." Deacons, as well as elders, were members of the session, or consistory. With the church thus fully organized, it

looked as if there might be a bright day ahead for the Reformed Church in France, but that was not to be.

Religious Wars.—The organization of the Protestant movement upon national lines alarmed the Catholic party in France more than ever, and they resolved to suppress the movement by military force. The Protestants had some notable military men, like Admiral Coligny, Prince Conde, Henry of Navarre, and others, and they organized the Protestants for self-defense. Incidentally, I may say that John Calvin strongly advised against anything that looked like conspiracy or armed resistance. He said: "If one drop of blood is shed in such a revolt, rivers will flow; it is better that we all perish than to cause such a scandal to the cause of Christ and his evangel." On the other hand, it seemed as if self-defense and resistance were absolutely necessary on the part of the Protestants for the preservation of their own lives and of their cause.

It was at this time that the French Protestants received the nickname Huguenot, by which they have been known ever since. Nobody seems to know the origin of the original meaning of the word, but it is supposed to come from two words which mean "oath-comrade." If that is the meaning, the reference is probably to the fact that these French Protestants were bound by a covenant to stand by each other and by their faith even to death. At any rate, these French Huguenots stood by each other and by the faith during the terrible religious wars in which the Catholics were determined to exterminate the Protestants, and in which the Protestants were just as determined to defend themselves. It is not possible to trace in short compass all the political intricacies of these years, or

to tell of the many bloody conflicts between the Catholics and the Protestants in a period which covered more than a century. But during these years thousands and tens of thousands of Protestants lost their lives in battles or in terrible massacres.

The Massacre of St. Bartholomew's Day.—The most terrible massacre in the history of the Christian church was that on August the 24th, 1572. As that is St. Bartholomew's Day in the Catholic calendar, this has ever since been known as the Massacre of St. Bartholomew's Day. The notorious Catherine de Medici was the queen regent and real ruler of France. Her young son, Charles IX, was the nominal king. Catherine conceived the idea of bringing the Catholics and Protestants together by a royal marriage between her daughter, Marguerite de Medici, a Catholic princess, and the young Protestant Prince Henry of Navarre, the son of Jeanne d'Albret, the devout Protestant. By a great deal of skillful diplomacy, the engagement was made and arrangements were made for the marriage to take place in Paris on August 18, 1572. There was a truce between Catholics and Protestants, and it looked as if a permanent peace might be arranged. Thousands of Protestants flocked to Paris to take part in the celebration of the marriage festivities.

The marriage came off at the appointed time, and Paris was overflowing with joy. But behind the scenes, the blackest conspiracy in history was being formed for the murder of all the Protestants in Paris. Just before dawn on August the 24th, the great bell of the St. Germain Cathedral began to toll. That was the prearranged signal for the massacre to begin. With white bands on their arms and white crosses on their

hats, the murderers sallied forth and searched every nook and corner of Paris for Protestants, and wherever they found them, they slaughtered them without mercy. The massacre spread throughout France. It is estimated that during that week anywhere from 70,000 to 100,000 Protestants were massacred in Paris and in France. When the pope of Rome heard of the massacre, he ordered that a medal be struck to commemorate it, and that the *Te Deum* be sung. When Philip of Spain heard of the massacre, he is said to have laughed outright for the first and only time in his life.

The Edict of Nantes.—The Massacre of St. Bartholomew's Day was a terrible blow to the Presbyterians in France, but it did not exterminate them by any means. A Catholic historian in writing of it says: "The Court thought to drown Calvinism in the blood of its defenders, but that hydra resumed new vigour." Admiral Coligny, the great Huguenot leader, was slain in the massacre, but the dashing young prince, Henry of Navarre, promptly assumed the leadership, and was able to secure some rights for the Protestants. The years passed by, and in 1589 Henry of Navarre became Henry IV the King of France. At last a Protestant was on the throne, and there were high hopes in the hearts of the Huguenots, but Paris closed its gates against the Protestant king, so that he was king in name only. The Catholic party did not propose to have a Protestant king. For three years Henry struggled against great odds to win his throne, and then, on July 20, 1593, he left the Protestant fold and united with the Catholic Church. This act opened his way to the throne and he was promptly accepted as king by the

Catholic party. Perhaps one of the ruling motives in Henry's heart for taking this step was in order that as king he might render a larger service to the Protestants than he could otherwise do. But good Presbyterians do not believe in the Jesuitical doctrine that the end justifies the means.

At any rate, Henry never forgot the Protestant cause. In 1598 he issued the famous Edict of Nantes, which gave religious toleration to the Protestants, and for the time being became the Magna Carta of French Protestantism. During these years of toleration Presbyterianism flourished again in France.

Revocation of the Edict of Nantes.—Henry IV was assassinated in 1610. His young son, Louis XIII, became king, but he was in charge of his mother, who you will remember was Marguerite de Medici, a strong Catholic. The real power behind the throne was Cardinal Richelieu, who had been a Jesuit priest. The Protestants could not expect any toleration from a combination like that, and they received none. The Edict of Nantes remained on the statute books, but it was ignored. Persecution was resumed, the synods of the church were required to have a royal commissioner present at all meetings, and finally provincial synods were suppressed altogether. Louis XIII was succeeded by Louis XIV, who reigned from 1643 to 1715. Protestants fared badly during his long reign. Besides, the usual forms of persecution and oppression, rough soldiers were quartered in the homes of Protestants to see that they did not exercise their religion even in the home. The brutalities practiced by these soldiers were unendurable. Thousands of the Huguenots fled from the country. In 1685 the Edict of Nantes was

revoked. All Protestant pastors were ordered to leave France within two weeks. Protestant churches were destroyed, their schools were closed, and their children were taken and baptized by Catholic priests and trained by the Catholic authorities. All civil rights were taken away from Protestants. Their marriages were declared null and void and their children were regarded as illegitimate, and their property was confiscated. Under these circumstances it was almost impossible for a Protestant to live in France. In the meantime, they were forbidden to leave upon pain of imprisonment and death. It is not possible to describe the horrors of those years.

In spite of the king's decree, many of them did succeed in getting out of the country. Many others were discovered in their attempts to escape from France and were thrown into dungeons to rot, or were killed outright.

It is estimated that at least 250,000 Protestants fled from the country at this time, and that from first to last France lost at least 4,000,000 Protestants by flight or by martyrdom, because of these bitter persecutions. The loss of this great multitude of her very finest people has been an irreparable loss to France. It has been an economic loss, an intellectual loss, and a spiritual loss. We cannot help wondering how different the history of France would have been, and how different her condition would be today if there had been religious liberty from the beginning. It would probably have been a great Calvinistic and Presbyterian country like Scotland. America and many of the countries of Europe were made richer in many ways by the Huguenots who were driven out of France.

The Reformed Church in France Today.—A complete history of the Reformed, or Presbyterian, Church in France is too long a story for a short history. It is a story that is full of lights and shadows, mostly shadows. But the church continued to live through all the terrible years of the French Revolution, through the autocracy of Napoleon, and through the bloody years of the world war, and abides to this day. It richly deserves a name by which it is often called—"The Church of the Cross." No church ever suffered more for the cause of Christ.

Today there are probably 500,000 members and adherents of the Reformed, or Presbyterian, Church in France. Their influence is greater than their numbers. Some of the leading statesmen of France today belong to the Reformed Church. A French pastor, in speaking to the Pan-Presbyterian Alliance, summed up the situation finely when he said: "I represent a great Presbyterian Church; I may say the greatest, when I think of what she has suffered for the cause of Christ and human liberty. And though we are small now, we may say that our poverty has been the riches of the nations."

II. IN THE NETHERLANDS

The Rise of Protestantism.—The Protestant teachings of Martin Luther found their way into the Netherlands at a very early date. In July, 1523, Henry Voes and John Esch were burned to death at Brussels for holding some of the Lutheran doctrines. An old historian tells the story of their burning in the following paragraph: "As they were led to the stake, they cried with a loud voice that they were Christians; and when

they were fastened to it, and the fire was kindled, they rehearsed the twelve articles of the creed; and after that the hymn Te Deum laudamus, which each of them sang, verse by verse, alternately, until the flames deprived them both of voice and life." This shows us something of the heroic mold of the early Protestants in the little country which has often been called the cockpit of Europe.

A little later the Calvinistic doctrines found their way into the Netherlands from the French side. It was not long until the people showed their decided preference for the Calvinistic, Presbyterian type of Protestantism, rather than the Lutheran type. From those early days to the present time, the Protestants of the country, which was then known as the Netherlands, have preferred Calvinism and Presbyterianism.

Growth and Persecutions. — The Protestant movement grew rapidly, for at first it was only a movement and not an organized church. By 1531, twenty-five translations of the whole Bible or of the New Testament had been made into the Dutch, Flemish, and French, which were the languages of the people of the Netherlands. Hundreds of Protestant books were circulated, but were promptly burned by the Catholic authorities whenever they were discovered. Edicts were issued forbidding people to own or read Protestant books upon pain of death. Other edicts were issued forbidding Protestants to hold meetings of any kind and forbidding ministers to preach Protestant doctrines. Nevertheless, the movement grew.

Charles V was the ruler of the Netherlands, as well as the King of Spain, and the Emperor of Germany. He promptly established the Inquisition in the Nether-

lands for the purpose of stamping out Protestantism. Literally thousands of Protestants were put to death. The most cruel instruments of torture conceivable were invented. Concerning these Bruce Barton has written this paragraph in one of his recent books: "At the Hague is a museum filled with instruments of torture that freeze your blood. If all hell were to sit up for a night devising ways in which to wring the utmost possible pain from human flesh, it is difficult to imagine that anything could be added. Every organ of the body has received its due measure of attention. There is nothing left for cruelty to devise. You turn your eyes away in horror."

During the reign of Charles V, which closed by his abdication in 1555, thirty thousand Protestants were put to death in the Netherlands because of their religious beliefs. The majority of these were Calvinists and Presbyterians in their convictions. No wonder that Charles V grew weary and asked for the privilege of abdicating. There is a tradition that he retired to a monastery, and there spent much of his time trying to make six clocks run perfectly together, which of course he was not able to do. The story continues by saying that one day he paused and exclaimed what a fool he had been for spending his whole life and shedding so much blood trying to make all men think alike when he could not so much as make a half dozen clocks run together.

Organized Presbyterianism.—Philip II, the son of Charles V, became the ruler of the Netherlands in 1555. He persecuted the Protestants even more terribly than his father had done. One heartless military commander after another was put in charge of the Netherlands

to enforce Philip's decrees, and to stamp out Protestantism. Thousands of Protestants were put to death. Again the blood of the martyrs became the seed of the church. Protestantism continued to grow.

About the year 1559 the movement began to crystallize into an organized church. In that year a Walloon preacher, who had been educated under Calvin in Geneva, drew up a Calvinistic Confession of Faith, which came to be known as the Belgic Confession. In 1563 a Presbyterian Constitution for the church was drawn up by a conference, or synod, held in Antwerp. Under this Constitution many Presbyterian churches were organized. In 1569 the Presbyterians of the Netherlands organized a synod at Emden in Germany, as it was not safe to meet in their own country. The whole organization, from the individual church to the highest court of the church, was modeled after the Presbyterian, or Reformed, Church of France; only the names were a little different. Their church courts were called the consistory (session), the classis (presbytery), and the synod. The officers of the church were pastors, teachers, elders and deacons. One peculiar thing about the Presbyterian Church in the Netherlands was the fact that no matter how many Presbyterian congregations there might be in a city, they were all governed by one session. That system is known as "the Collegiate Church."

William the Silent.—While the church was being organized and at the same time suffering the bitterest kind of persecutions, William, Prince of Orange, generally known as William the Silent, espoused the Protestant cause. His parents were Lutherans, but they had permitted him to be brought up in the Roman

Catholic faith, to meet the conditions laid down by Charles V before he would allow William to receive the political and financial inheritance by which he became the Prince of Orange. William became a loyal Roman Catholic and was a favorite of Charles V. When Charles V abdicated in 1555, the ceremony took place in the great hall of the palace in Brussels, and he entered the hall leaning heavily upon the arm of his young favorite, William, the Prince of Orange.

But as William saw the barbarous cruelties perpetrated upon the Protestants of the Netherlands, and as he heard the kings and emperors plotting behind the scenes as to ways and means of exterminating these Protestants, his soul revolted and he went over to the Protestant side. Instead of becoming a Lutheran, as we might have supposed, he became a Calvinist.

William was a military man, and promptly trained and led the Protestants of the Netherlands to fight their military oppressors. At first the battles went against him, but he never despaired. The story is a long and heroic one, which cannot be traced in detail here. Suffice it to say that under his leadership the seven northern provinces declared their indepedence and became the Dutch Republic. These seven provinces adopted Protestantism and Presbyterianism as their form of religion. The ten southern provinces remained Roman Catholic and came to be known as Belgium.

It was natural that Presbyterians should organize themselves into a republic with a representative form of government. People who had learned something of self-government in the church naturally wanted it in the state. You would find it difficult to think of any other republic that was in existence in 1581, when the

nations of Europe were governed by autocratic rulers who believed in the divine right of kings. But William, the Prince of Orange, paid for this achievement with his own life. A large reward was offered for his assassination, and as a result several attempts were made upon his life. Finally, in July, 1584, he fell mortally wounded at the hands of an assassin. His last words were, "May God have mercy on my soul, and on these poor people." He was one of the noblest characters, not only of the sixteenth century, but of all the centuries. He is the one great figure of that day who stood for real religious toleration.

The Arminian Controversy.—Calvinism and Presbyterianism took a strong hold on the people of the Dutch Republic, which in after years came to be known as Holland. Like Presbyterians everywhere, they believed in education, and began to found great universities. After the terrible siege of Leyden, when the city had been reduced to poverty, William the Silent asked the people whether they would rather have their taxes reduced or have a university founded in their city. Without hesitation they close the university.

These universities were not only the centers of education, but of religion. In fact, they were great theological centers where Calvinism was taught in all of its fulness. In some places these Presbyterian professors probably out-Calvined Calvin. They became what we may call hyper-Calvinists. At any rate, a great theological controversy was precipitated at the University of Leyden about 1603, in which a professo whose theological name was James Arminius, protes against the high Calvinism of some of the other fessors. The controversy raged at white heat f

twenty years and greatly disturbed the church in the Dutch Republic. This all took place at the time when Shakespeare over in England was writing his great plays.

The Arminian controversy centered about five doctrines, which have been incorrectly called the "Five Points of Calvinism." They should be called the five controverted points of Calvinism. They do not include the very greatest doctrine of Calvinism, which is the sovereignty of God. They are the five doctrines which the Arminians denied and which the Calvinists defended. Perhaps we can remember them best if we put them in the form of an acrostic, in which the first letters spell the word "tulip." They are as follows:

Total depravity;
Unconditional election;
Limited atonement;
Irresistible grace;
Perseverance of the saints.

A full discussion of these five points would make a small theology. *Total depravity* does not necessarily mean that the unregenerate man is as bad as he can be. It does mean that his spiritual nature is dead. As the Apostle Paul states it, the unregenerate are dead in trespasses and in sin. *Unconditional election* means that our election to everlasting life was not conditioned upon our faith or good works, or anything of the kind, but that God elected us out of His own good pleasure and for reasons which have not been revealed to us. *resistible grace* means that when God undertakes to us by grace, His grace is irresistible. Saul of was on his way to Damascus, breathing out

threatenings and slaughter against the Christians. The irresistible grace of God laid hold upon him and made him a Christian. *Limited atonement* means that the atonement of Christ was made only for the elect. John Calvin stated this doctrine by saying that the atonement was sufficient for the salvation of all, but efficient for the elect. The *perseverance of the saints* means that when we have been once regenerated and adopted into the family of God, there is no power in the universe that can pluck us out of His hand. There is nothing that can separate us from the love of God which is in Christ Jesus our Lord. Some of these doctrines will be discussed more fully in a later chapter.

The Synod of Dort.—The government called a council of theologians to settle the Arminian controversy. This council is known in history as the Synod of Dort, from the name of the town in which it met. It consisted of eighty-four full members and eighteen secular members. Fifty-four members were Dutchmen and the rest were from surrounding countries. Of course, they were all Protestants, but they were not all Presbyterians. James I sent a number of English delegates who were members of the Anglican Church, and instructed them "to mitigate the heat on both sides, and to advise the Dutch ministers not to deliver in the pulpit to the people those things for ordinary doctrines which are the highest points of schools and not fit for vulgar capacity, but disputable on both sides." That was good advice.

The Synod of Dort continued its sessions from November, 1618, to May, 1619. It condemned the doctrines of the Arminians, deposed the Arminian preachers, and banished some of the Arminians from the

country. The Synod also formulated a Calvinistic Confession of Faith, which is known as "The Canons of the Synod of Dort." This, along with the Belgic Confession and the Heidelberg Catechism, has been the confession of the Dutch Church from that day to this.

The Church in Holland Today.—Three centuries have gone by since the Arminian controversy. Many interesting things have taken place in the church life of the Dutch Republic (which, for all practical purposes, is the country which we now know as Holland) during those three hundred years. It would take several large volumes to record all these things, and we are therefore compelled to pass them by with regret. Today, Holland has a population of about 7,000,000, of whom about 3,380,000 are adherents of the Reformed (Presbyterian) Church, 2,055,000 adherents of the Roman Catholic Church, 100,000 adherents of the Lutheran Church, 65,000 adherents of the Mennonite Church, about 75,000 adherents of smaller religious denominations, and the rest have no religious affiliations.

The Reformed (Presbyterian) Church is divided into two branches. The larger branch is known as "The Reformed Church of the Netherlands." It is also known as the National Church, as it is closely allied with the government. There are about 2,830,000 members and adherents associated with this Church. Its active membership is probably not over 860,000. The Queen of Holland is an ardent Protestant and belongs to the Reformed Church.

The other branch is known as "The Reformed Churches of the Netherlands." It takes a keen eye to see the difference in the names of these two churches. There are about 550,000 members and adherents asso-

ciated with this church. The active membership is much smaller. This branch of the church is absolutely independent and free of all connections with the state. However, it has produced some great statesmen. In Holland, it is much more common to find scholars and churchmen in high office than it is in the United States. This branch of the Reformed Church is today more firmly Calvinistic than the National Church.

The Presbyterian Church of America has been greatly enriched in its life and ministry by the Presbyterians from the Netherlands who have settled in America.

Questions and Topics for Study

I. FRANCE

1. Trace the rise of Protestantism in France.
2. Tell the story of the founding of the first Reformed (Presbyterian) Church in France.
3. Give the names of the several church courts in the Reformed Church of France.
4. How did John Calvin help the French Church?
5. Tell the story of the Massacre of St. Bartholomew's Day.
6. What was the Edict of Nantes, and who issued it?
7. Have the French Presbyterians done anything for American Presbyterianism?
8. What is the present status of the Reformed Church in France?

II. THE NETHERLANDS

1. Trace the rise of Protestantism in the Netherlands.
2. Tell something of the persecutions.
3. Tell the story of the organization of the Reformed (Presbyterian) Church in the Netherlands.
4. Tell what you know of the life and work of William the Silent, Prince of Orange.
5. What Calvinistic doctrines were under discussion in the Arminian Controversy?
6. What was the Synod of Dort, and what did it do?
7. What is the status of the Reformed (Presbyterian) Church in Holland today?

CHAPTER V

THE PRESBYTERIAN CHURCH IN SCOTLAND

Early Christianity in Scotland.—Nobody knows how or when Christianity was first introduced into England and Scotland. Real Christianity is contagious and it was probably carried there by soldiers, merchants and travelers, and not by formal missionaries. At any rate, we know that Christianity had a good foothold in the British Isles by 200 A. D.

As we saw in the second chapter, the first great Christian leader in Scotland was Columba, who was born in 521 A. D. and died in 597 A. D. The church which he established was independent of Rome. It was neither Roman Catholic nor Presbyterian. Historians generally speak of it as the Celtic church. This ancient Celtic type of Christianity held the right of way in Scotland until about 1100 A. D.

Scotland Becomes Roman Catholic.—When the Normans under William the Conqueror won the battle of Hastings in 1066, a beautiful Saxon princess, Margaret, fled northward to Scotland. Malcolm Conmore, the Scotch king, fell in love with her and married her about 1070 A. D. She was a devout Catholic, and it was through her influence and the influence of her three sons, who successively came to the throne, that Scotland was turned from the old Celtic church to the Roman Catholic Church. This was fully accomplished by 1150 A. D. For the next four hundred years Scotland was about as thoroughly Roman Catholic as a country could possibly be. It is often said that the

night is darkest just before the dawn. Before the dawn of the Reformation, Scotland was one of the darkest spots in all of Europe. It was noted for ignorance, superstition and wickedness in high places. For instance, David Beaton, a cardinal in the Catholic Church, had at least eight illegitimate children. There were many cases of that kind among the Catholic clergy.

The Beginnings of the Reformation.—Patrick Hamilton might be called the morning star of the Reformation in Scotland. He was a young man of noble birth and studied under Martin Luther in Germany. When he returned to Scotland and began to preach the Protestant doctrines, he was arrested at the instance of the Catholic Archbishop, James Beaton, and burned at the stake on February 28, 1528. A bystander has left a vivid account of the burning of Patrick Hamilton. It was an awful scene, as he was slowly roasted to death, yet this young man, who was under twenty-five years of age, endured as seeing Him who is invisible and gave a noble testimony to the power of the Gospel. His death made a profound impression upon the people of Scotland. A friend of Archbishop Beaton's cautioned him not to burn any more heretics, as it only made friends for the Protestant cause. And then he added: "If ye will burn them, let them be burnt in deep cellars, for the reek of Master Patrick Hamilton has infected as many as it blew upon."

George Wishart was the immediate forerunner and spiritual father of John Knox. He was a man of real scholarship, and for a time taught in Corpus Christi College at Cambridge University. He was accused by the Catholics of reading the New Testament in Greek. For several years he traveled on the continent of Eu-

rope and there learned Protestantism in a first-hand way. In 1544 we find him back in Scotland preaching the Protestant doctrines. While he preached, John Knox, who was not yet a preacher, stood by him with a two-handed sword to keep back the mob. This is one of the first glimpses that we have of John Knox, and it shows that he belonged to the church militant.

On February 28, 1546, Cardinal David Beaton had Wishart arrested, carried to St. Andrews castle, secretly tried for heresy, and burned at the stake the next day. On May 29th a few rough men, who were admirers of Wishart's, forced their way into the castle, murdered Cardinal Beaton, and exposed his dead body from the walls of the castle.

John Knox.—The Protestant leaders, including John Knox, knew that their lives would be sought in retaliation for the murder of Cardinal Beaton, and therefore fled to St. Andrews castle and shut themselves up for protection. During their stay in the castle they called upon John Knox to preach to them. He had never preached before, but he felt that this was a call from God, and he responded. We know very little of John Knox prior to this. In fact, we do not know the exact year of his birth, whether it was 1505 or 1515. But from this time forward we have a full record of his life and work.

When the Scotch Catholics were not able to take the castle, they sent for French soldiers, who battered their way in, and took John Knox and his fellow Protestants prisoners. For the next year and a half John Knox was a slave on a French galley ship and suffered indescribable hardships and tortures. At length he was released, or escaped, and went to England. Ed-

ward VI, the precocious young Protestant king, was on the throne. John Knox quickly developed into a preacher of power in the Anglican Church, and became one of the court preachers. They offered to make him bishop of Rochester, but he declined.

When Mary Tudor, known as "Bloody Mary," came to the throne in 1553, she decreed that England should become Roman Catholic again. During her reign two hundred and twenty-seven Protestants were burned alive in England. John Knox fled to the continent and spent about five years there. Three of these years he spent in Geneva with John Calvin, who was then at the height of his fame and power. John Calvin was a Frenchman and John Knox spoke French fluently. We can imagine that these two great men had many a walk and talk together. During these three years John Knox was studying Calvinism and Presbyterianism in a first-hand way, with Calvin as his teacher. In the meantime he preached to the English-speaking refugees in Geneva and organized them into a Presbyterian church. It is interesting to note that the English-speaking church in Geneva elected its pastor, elders, and deacons for a term of one year only.

In 1559, John Knox was called back to Scotland. His Protestant friends told him that the time was ripe for a real reformation in Scotland; and it was. He took hold of the situation with great vigor. Besides preaching with power, he began the organization of the Presbyterian Church in Scotland. Of course, the Roman Catholics opposed him at every turn, but he went forward with almost irresistible energy and power. It was during these days that he agonized in prayer and cried: "O God, give me Scotland or I die!"

The Scotch Parliament Adopts the Reformed Faith. On August 1, 1560, the parliament of Scotland met. Although it was a political body, religion had the right of way. John Knox and other religious leaders were there to present the claims of Protestantism. Parliament requested John Knox and five other Johns to prepare a Confession of Faith and submit to the parliament for its consideration. Within four days he had the Scottish Confession of Faith ready. It was Calvinistic to the core. John Knox had not sat at the feet of John Calvin for nothing.

Parliament considered this Confession of Faith, article by article, and adopted it as the creed for the people of Scotland. All doctrines contrary to this new creed were condemned and forbidden. The jurisdiction of the pope of Rome was renounced. The celebration of the mass in Scotland was forbidden with severe penalties attached. Death was the penalty fixed for the third offense. In short, the Roman Catholic Church ceased to be the established church of Scotland, and the Reformed Church, which was Presbyterian, was established in its stead. It is a rather significant fact that the Scotch parliament did not prepare and adopt a Book of Church Government. The church was thus left free to work out the details of its own government.

The First General Assembly.—In December, 1560, the first General Assembly of the Presbyterian Church of Scotland was organized under the leadership of John Knox. There were only six ministers and thirty-six elders present. At that time there were just twelve Protestant ministers in the whole of Scotland.

The General Assembly spent a large part of its time in preparing a Book of Discipline, or, as we would call

it, a Book of Church Order. It was largely the work of John Knox, and was one of the most remarkable documents of that age.

This First Book of Discipline provides for the government of the church by sessions, synods, and general assemblies. The individual church was to have a pastor, elders and deacons. In other words, this Book of Discipline was a Presbyterian document, modeled after the Presbyterianism which John Knox learned from John Calvin. It was revised eighteen years later by Andrew Melville and made the most thoroughly Presbyterian Book of Discipline that had yet been written in any land.

Large provision is made in the Book of Discipline for the care of the poor. A great scheme of education is laid out for the whole nation. Every church was to have a schoolmaster who was able to teach Latin, grammar and the catechism. High schools were provided for, and as a capstone to the educational system there were three great universities.

The Book of Discipline also dealt with the manners and morals of the people. John Knox, like John Calvin, believed that religion should profoundly affect the every-day lives of people. One brief paragraph from the Scotch Confession of Faith which he wrote indicates the many ways in which he thought our Christianity should express itself: "To save the lives of innocents, to repress tyrannies, to defend the oppressed, to keep our bodies clean and holy, to live in soberness and temperance, to deal justly with all men both in word and deed, and to repress all appetite of our neighbor's hurt, are the good works of the Second Table, which are most pleasing and acceptable unto God."

There were several things in the Book of Discipline which sound a bit strange to us. Marriages were to take place in church on Sunday. Funerals were not allowed in churches, and there were to be no religious services in connection with funerals anywhere. This was considered necessary as a corrective of the extremes to which Roman Catholics had gone in the conduct of funerals. Elders and deacons were elected for only one year, "lest that by long continuance of such officers men presume upon the liberty of the Church."

Thus the Presbyterian Church of Scotland was organized and started upon its wonderful career, which has already extended over a period of more than three hundred and fifty years. It is impossible to trace all the details of that history in one chapter.

Mary Stuart Queen of Scots.—Just about the time the Presbyterian Church was getting well under way in Scotland, Mary Stuart arrived from France in August, 1561, as Queen of Scotland. In 1558, at the age of sixteen, she had married young Francis II, who a little later became the King of France. Mary enjoyed the gay life of Paris, but Francis died in November, 1560, and Mary decided to return to Scotland. She was one of the most enigmatical and at the same time one of the most fascinating characters in Scotch history. Mary was an ardent Catholic, and she was scarcely settled in Holyrood palace in Edinburgh until she celebrated mass, although it was against the law of the land. John Knox said from his pulpit that one mass inspired him with more terror than would the landing in the country of ten thousand soldiers.

Mary heard of the sermon and sent for John Knox to come to the palace and give an account of himself.

That was the beginning of a conflict of fascinating interest and of far-reaching importance. The various interviews between John Knox and Mary Stuart make intensely interesting reading. For a while it looked as if the beautiful young queen would swing Scotland back to Catholicism. If she had lived well and wisely she might have done it. But her own folly and misdeeds brought about her downfall, and she was forced by her own people, who loved her, to abdicate and leave the country. The rest of her sad story, her flight to England, her imprisonment in the tower, and her execution by Queen Elizabeth, is all familiar history.

Presbyterianism under the leadership of John Knox won the day against Roman Catholicism under the leadership of the charming young queen. John Knox died in 1572 after a thrilling and eventful life. As Regent Morton stood by his open grave he said: "Here lies one who never feared the face of man."

James I and the Scotch Presbyterians.—When Mary Queen of Scots abdicated in 1567, her infant son, who was only about one year old, was crowned as James VI, King of Scotland. At a very early age the young king was put under the tutorage of George Buchanan, who was a great scholar and a great Presbyterian, with the hope that he, too, might become a great scholar and a Presbyterian. Those who had this hope were doomed to disappointment.

However, when James arrived at the years of discretion and became king in reality, he was disposed to favor the Presbyterians and in some of his addresses he made complimentary remarks about them. But this friendly frame of mind on his part was short-lived.

Like his mother, he was a Catholic at heart, though he was never one outwardly.

Upon the death of Queen Elizabeth in 1603, James VI of Scotland also became King of England, with the title James I, King of England and Scotland. As King of England, he was the head of the Anglican Church, which, you will recall, was an Episcopal church, not so far removed from Roman Catholicism. James I at once began to plan to compel all the Puritans in England and all the Presbyterians in Scotland to conform to the doctrines, government, and worship of the Anglican Church. If you know anything about the characteristics of Scotch Presbyterians, you will begin to realize that James set for himself a hard task when he undertook to make them conform to high church Episcopacy.

After the death of John Knox, Andrew Melville became the leader of the Presbyterian Church in Scotland. He was a great scholar and had studied Calvinism and Presbyterianism at first-hand in Geneva. There was many a conflict between James I and Andrew Melville, as James tried to interfere with the affairs of the Presbyterian Church of Scotland. On one occasion Melville seized the king's robe by the sleeve, called him "God's silly vassal," and said: "Sir, as divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland: there is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church, whose subject James is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give you all due obedience, but again I say that you are not the head of the Church." For the time being the king was overawed by these words and

others like them, but he finally sent Melville to the tower and afterwards banished him from the country. He died in Sedan in 1622.

In spite of Melville and other leaders, James succeeded in imposing many features of the Anglican Church upon the Presbyterian Church in Scotland. Among other things, he had bishops appointed in the Presbyterian Church, and sent them to England to be ordained by Anglican bishops according to the doctrine of apostolic succession. In 1618 the Scotch Presbyterians were enjoined to have their children confirmed by bishops when the children became eight years of age. The Scotch Presbyterians were also enjoined to follow the Anglican custom and take communion kneeling. It was the Scotch custom to sit around tables at the communion service. The Catholics fell upon their knees at communion to worship the uplifted bread, which they believed had been changed into the very body of Christ. To the Scotch Presbyterians, this was idolatry, and therefore they refused to kneel. James also forbade the General Assembly of the Church of Scotland to meet, and there was no meeting of the Assembly from 1618 to 1638. In 1625 James I died after having battled to the very end to make the Scotch conform to the Anglican Church.

The Solemn League and Covenant.—Charles I became King of England and Scotland upon the death of James I. He was even more determined than his father had been to make the Scotch conform to the Anglican Church. In the carrying out of this purpose, he was ably assisted by William Laud, who, in 1633, became Archbishop of Canterbury, the highest position in the Anglican Church. Charles and Laud prepared for the

Scotch a special edition of the Anglican prayer-book, which leaned more strongly to Roman Catholicism than the regular edition, and ordered the Scotch Presbyterians to begin using this prayer-book in all their services on Easter 1637. The great majority of the Scotch ministers ignored the king's command. Charles renewed the command and fixed July 23, 1637, as the date on which the churches should begin the use of this book. On that day the dean of Edinburgh undertook to conduct the services in St. Giles Cathedral, John Knox's old church, according to Laud's prayer-book. Two archbishops, several bishops, and the city magistrates were present. The dean had scarcely begun the service when a poor Scotch, working woman cried: "Villian, dost thou say mass at my lug (ear)," and then hurled the stool on which she had been sitting at the head of the dean. In a moment the whole congregation was in an uproar and many other missiles were hurled at the retreating dean.

The Scotch Presbyterians well knew that they would have to give account to the king for that day's uproar. They therefore bound themselves together in a Solemn League and Covenant, in which they covenanted to stand by each other and by their Presbyterian faith even unto death. The movement went like wildfire, until practically the whole of Scotland had signed this Solemn League and Covenant. It is said that many people opened their veins and signed it with their blood. In 1638 the General Assembly of the church met again, and under the leadership of Alexander Henderson, the moderator, purged the Scotch Presbyterian Church of every vestige of Episcopacy which had been imposed upon it by James and Charles and Laud, and restored

the Church of Scotland to pure Presbyterianism. This is sometimes called the Second Reformation.

While all this was going on, Charles was preparing his army to invade Scotland to subdue these heroic Presbyterians. The Scotch were equally busy preparing an army to resist Charles. Scotch volunteers who had been fighting on the continent in the Thirty Years' War streamed home to defend their own country. General Leslie, who had been trained under Gustavus Adolphus, was put in command of the Scotch forces. When Charles saw this formidable preparation, he decided to postpone his invasion of Scotland until he had more men and more money. He called for the election of a new English parliament to provide him the men and the money. It turned out that the majority of the members of this new parliament were Puritans who were Calvinists and in full sympathy with the Scotch Presbyterians. Charles never got the men or the money with which to fight the Scotch. On the other hand, he was soon at war with his own parliament and England was plunged into the midst of a civil war, with Charles and the Cavaliers on one side and Cromwell and the Puritans on the other side. We will study this more fully in the chapter on Presbyterianism in England. It is only necessary to say here that Charles I never gave the Scotch any more trouble. He was defeated by the Puritan armies and beheaded in January, 1649.

Dean Stanley, who was an Anglican churchman, says: "Never, except in the days of the French Revolution, did a popular tumult lead to such important results. The stool, which was on that occasion flung at the head of the dean of Edinburgh, extinguished the English Liturgy entirely in Scotland for the seventeenth cen-

tury, to a great extent even to the nineteenth and gave to the civil war of England an impulse which ended in the overthrow of the (Anglican) Church and monarchy."

The Covenanters.—The Scotch Presbyterians were greatly scandalized when the English Puritans beheaded Charles I. He was a Stuart and their very own. While they resisted his commands when he tried to force Episcopacy upon them, they did not want to kill him. Soon after the execution of Charles I, the Scotch brought his young and dissolute son, Charles II, back from Holland and tried to make him king, but Oliver Cromwell marched his army swiftly into Scotland and utterly crushed this movement. Charles II fled back to the continent. The time was not yet ripe for him. Cromwell was a Calvinist, but not a Presbyterian. He preferred the congregational, or independent, form of church government. However, he was perfectly willing to let the Scotch Presbyterian Church run its own affairs, if the Scotch would let him run the government.

In 1660, after the death of Cromwell, the Scotch again brought Charles II back from the continent, made him sign the Solemn League and Covenant, and crowned him king. This time they were successful and Charles II became King of England and Scotland. This was about the worst day's work the Scotch ever did. To Charles II the Solemn League and Covenant was only a scrap of paper. He soon renounced it, and snapped his fingers in the face of the Scotch Presbyterians and said that Presbyterianism was no religion for a gentleman. Within a few years Charles and his advisers had enacted the most drastic laws against those who did not conform to the Anglican Church that England and

Scotland had ever known. The Scotch Presbyterians again bound themselves together by the Solemn League and Covenant to stand by each other and by their religion even to death. They came to be known as the Covenanters.

The sufferings of the Scotch Covenanters during the reigns of Charles II and James II, that is from 1660 to 1688, are beyond description. This was known as "the killing time." An Anglican historian in writing of these Covenanters says: "They were dispersed, persecuted, hunted down, tortured, slain, but they held still to their faith." Thousands of them laid down their lives for their faith. There are many beautiful and heroic stories told in connection with the history of these Covenanters. One of the most beautiful of all these is the story of the life and death of Margaret Wilson. She was arrested by the rough soldiers of the king and called upon to renounce her Presbyterian faith. When she refused, they carried her to the Solway inlet, and bound her to a stake when the tide was low, so that the rising tide would steadily creep up on her and finally drown her. Then they called upon her to renounce her Presbyterian faith, assuring her that they would leave her to her awful fate if she refused. Inch by inch she saw the tide rising upon her, but she never wavered. She was true to the last and died a martyr's death. I wonder how many of us would be willing to do that for the Gospel's sake.

In the old church yard at Stirling, there is a beautiful monument to her memory on which is written this inscription:

"Through faith Margaret Wilson, a youthful maiden, chose rather to depart and be with Christ than to dis-

own his holy Cause and Covenant, to own Erastian usurpation, and conform to prelacy enforced by cruel laws. Bound to a stake within flood mark of the Solway tide, she died a martyr's death on 11th May, 1685."

The Revolution and Lay Patronage.—In 1688 there was a great revolution in England, by which James II was driven from the throne, and William and Mary were made the rulers of England and Scotland. William was from Holland and a direct descendant of William the Silent. Moreover, he was a Presbyterian. That fact meant that there were better days ahead for the Scotch Presbyterians. The Toleration Act was passed by parliament in 1689. This gave much larger religious freedom than England or Scotland had known for many years. In 1690 the Scotch Presbyterian Church was again purged of every vestige of Episcopacy. From that day to this, it has maintained its pure Presbyterianism.

It looked now as if the Scotch would have peace, but trouble came from another quarter. In 1712, in the reign of Queen Anne, parliament passed what was known as the Lay Patronage Act, by which a few large property owners in a Presbyterian congregation were allowed to appoint the pastor of a church, and the large majority of the members of the church had no voice in the matter. This was a blow at representative, Presbyterian church government. The Act remained in force until 1874, and was the source of many divisions in the Scotch church. Some of the ministers and members were willing to acquiesce to the terms of the act as passed by parliament. Others refused to acquiesce and left the State Church and founded independent churches. A diagram representing all the divisions in

the Scotch Church from 1712 to 1843 would look like a Chinese puzzle. No wonder that Matthew Arnold said that Scotch Presbyterians were as prone to division as sparks are to fly upward. We can note only a few of these divisions.

Divisions in the Church.—The first serious secession from the Church of Scotland was led by Ebenezer Erskine in 1733. It was a protest against the workings of the Lay Patronage Act. Remember that by this act a few land owners had the right to appoint the pastor of a church whether the people wanted him or not. In his protest, Erskine cried: "What difference does a piece of land make between man and man in the affairs of Christ's kingdom. By this act we show respect to the man with the gold ring and gay clothing, beyond the man with the vile raiment and poor attire." Erskine and several other ministers went out and formed the Associate Presbytery, which was independent of state support and free from state control. During the next hundred years this new church was split into several divisions. The Associate Presbytery in Scotland was the direct ancestor of the Associate Reformed Presbyterian Church in America, a church which holds the name of Ebenezer Erskine in high honor.

In 1752 Thomas Gillespie led another group out of the Church of Scotland as a result of the Lay Patronage Act, and organized the Relief Synod, which was free from state control. This church differed from the Associate Presbytery in several ways. It did not require its members to sign the old covenant, and allowed free communion with all other Christians. The Relief Church had a steady growth during the following century.

The Great Disruption came in 1843 when 451 of the 1,203 ministers of the Church of Scotland walked out, under the leadership of Thomas Chalmers, and founded the Free Church of Scotland, which as its name implies was to be free from state control. The same old Lay Patronage Act was the cause of this disruption also. The going out of these 451 ministers constitutes one of the high points of the history of Presbyterianism in Scotland. It took a large amount of faith for these men to leave their churches, their manses, and their livings in order that the Presbyterians of Scotland might have the right to elect their own pastors. They were standing for representative self-government, which is one of the fundamental principles of Presbyterianism.

Because of the faith and heroism and sacrifices of all these men, we have in our Book of Church Order today a paragraph which reads as follows: "The government of the church is representative, and the right of the people to elect their own officers is inalienable. Therefore, no man can be placed over a church in any office without the election, or at least the consent of that church."

The Free Church of Scotland, under the leadership of such men as Thomas Chalmers, grew into a great church, with nearly a half million members. It produced a larger number of able, spiritually-minded ministers than any other church in Scotland. Some of the greatest Scotch missionaries were sent out by the Free Church. Among them were Stewart of Lovedale, Ion Keith-Falconer of Aden, and Duff of Calcutta.

It was a great shock to the Church of Scotland to have these various groups secede from it. In this way

it lost some of its very greatest spiritual leaders. Yet this did the church good in the long run. Every secession was a call to the church to purge itself of the evils against which the protests were made by those who went out. The church heeded these calls and remedied many of the evils. Finally, in 1874, the Lay Patronage Act was repealed and since that time the church of Scotland has had a larger control of its own affairs.

Unions and Reunions.—In 1847 the Relief Synod, which was organized by Thomas Gillespie, united with certain groups which had split off from the Associate Presbytery, which was founded by Ebenezer Erskine. The church which was formed by this union was called the United Presbyterian Church. It grew into a strong church and produced some of the greatest ministers in Scotland. This union was a signal to other churches to talk about unions, and from that day to this, the tendency among Scotch Presbyterians has been towards unions and not towards further divisions.

In 1900 the Free Church of Scotland and the United Presbyterian Church formed a union and became the United Free Church of Scotland, with a membership considerably over half a million. About twenty-five Free Church ministers in the Highlands opposed this union, and after the union was consummated they refused to go into the resultant United Free Church. Not only so, but they claimed that they constituted the true Free Church and claimed all the churches, colleges, endowments and property of every kind which had belonged to the Free Church before the union. Their claim was carried by appeal through all the courts until it came to the House of Lords, which is the supreme court in all such matters, and strangely enough the

House of Lords upheld the claims of this handful of ministers of the Free Church, who had remained out of the union, and awarded all the property of the Free Church to them.

That was one of the most remarkable decisions in all church history. A little later parliament appointed a commission which arbitrated the matter, and awarded to the group of ministers who remained out, and the constituency which they represented, only so much of the property as they could use, and the rest of the property was turned over to the United Free Church of Scotland. The group which remained out of the union is officially known as the Free Church, and now has a membership of about ten thousand, the majority of whom live in the Highlands.

In 1909 negotiations were begun looking towards the union of the Church of Scotland and the United Free Church. These negotiations were interrupted by the Great War, but since the war they have been resumed, and much progress has been made. By an act of parliament, all the legal barriers, which might interfere with such a union, have been removed. It looks now as if this union may be consummated within the next few years. If so, it will be about the greatest church union which has occurred in the whole history of the Christian Church.

Present Status of the Church in Scotland.—The following statistics will give some idea of the religious situation in Scotland today. The Church of Scotland, which is Presbyterian and which has been the established Church of Scotland since the days of John Knox, has 763,000 communing members; the United Free Church of Scotland, which is also Presbyterian, has

535,000 communing members; the Free Church of Scotland has 10,000; the Episcopal Church has 50,000; the Baptist, Methodist and Congregational Churches have a small membership; and the Roman Catholic Church has 520,000 members, mostly Irish Catholics, who have immigrated to Scotland from Ireland.

The Mother of Churches.—The Presbyterian Church in Scotland might well be called the mother of Churches. The Presbyterian Church in Ireland, several bodies of Presbyterians in the United States, the Presbyterian Church in Australasia, and the Presbyterian Church in many mission lands can all trace their ancestry back to the Presbyterian Church in Scotland, which was founded by John Knox, who learned his Presbyterianism at the feet of John Calvin in Geneva.

Questions and Topics for Study

1. When and how did Scotland become Roman Catholic?
2. Give a sketch of the life and work of John Knox.
3. When did the first General Assembly of the Presbyterian Church of Scotland meet, and what did it do?
4. What did James I try to do for the Presbyterian Church of Scotland?
5. Tell the story of the conflict between Charles I and the Scotch Presbyterians.
6. Tell something of the Covenanters and the persecutions they suffered.
7. What was the Lay Patronage Act?
8. Tell of the divisions in the Scotch Presbyterian Church which were caused by the Lay Patronage Act.
9. What unions have been effected among the Scotch Presbyterian churches during the last hundred years?
10. Give some idea of the present status of the various churches in Scotland.

CHAPTER VI

PRESBYTERIANISM IN ENGLAND

The Reformation.—Prior to 1534 England had been solidly Roman Catholic for about nine hundred years. But long before the Protestant Reformation there had been vigorous protests against some of the doctrines and practices of the Roman Catholic Church. John Wyclif, who died in 1384, denied the supremacy of the pope, denounced the government of the Roman Catholic Church and declared that there should be no distinction of rank among the clergy. He even went so far as to deny the central Catholic doctrine of transubstantiation. John Wyclif had many followers who carried on his work after his death.

The writings of Martin Luther found their way into England soon after he launched the Reformation in 1517. Henry VIII, who was King of England from 1509 to 1547, did all that was in his power to suppress these Protestant doctrines. His efforts were so marked that the pope called him "The Defender of the Faith."

But in 1534 Henry VIII broke with the pope, declared that he should no longer be the head of the church in England, but that henceforth the king should be "the only supreme head on earth of the Church of England." No other change was made in the government of the church. The archbishops and bishops remained just as they were, and they so remain to this day. At first there were no changes made in the doctrines or worship of the church, but it was inevitable that changes would come after the break with the pope. A few

changes came during the reign of Henry VIII; a good many more came during the reign of Edward VI, his son and successor.

Edward VI, who reigned from 1547 to 1553, was only nine years of age when he came to the throne. The government was very largely in the hands of sixteen men who were named in the will of Henry VIII. During this reign, the Church of England moved forward toward a real reformation. The Thirty-nine Articles, which were originally Forty-two Articles, and which have a real Calvinistic flavor, were adopted as the doctrinal Standard of the Church. The Book of Common Prayer, which made marked changes in the services of the church, was prepared and adopted as the form of worship in the Anglican Church. It is interesting to note that John Knox was in England at that time, a refugee from Scotland, and that he had some part in the making of these historic documents. In the meantime Archbishop Cranmer, of the English Church, was in correspondence with John Calvin with reference to unifying all the Protestant forces of Europe. Dr. W. M. McPhail, an English Presbyterian minister, expresses the conviction in his history that "if Edward VI had lived a few years longer, Presbyterianism would undoubtedly have been permanently established in the Church of England."

Upon the death of Edward VI, in 1553, Mary Tudor, known as Bloody Mary, came to the throne and reigned until 1558. She was the daughter of Catherine of Aragon, was a Spaniard at heart, and was intensely Roman Catholic. It was her policy to restore the Roman Catholic Church in England, and with that in view, she launched a fierce persecution against all Protes-

tants. Many of them were burned and many more fled to the continent for refuge. A goodly group of these Protestants, including John Knox and Miles Coverdale, fled to Geneva where John Calvin was at the height of his power. There in Geneva, with John Knox as pastor, they organized the first English Presbyterian Church. Some of these English Protestants at Geneva, under Coverdale's leadership, spent the years of their exile in making a new English translation of the Bible, which came to be known as the Genevan Version, and which was the first Bible to divide the books into chapters and verses.

The Rise of the Puritans.—When Elizabeth began her long reign, which continued from 1558 to 1603, she restored Protestantism in England, and allowed the Protestant exiles in Geneva and elsewhere to return to England. They came back with their new Genevan Version of the Bible and with much clearer ideas of Calvinism and Presbyterianism than they ever had before. The people of England began to read the Bible as they had never done in all their history. John Richard Green, in his Short History of the English People, says: "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman. It was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm."

As the people read this Genevan Bible, and as they heard the exiles who had returned from Geneva tell of the progress which the Protestant Reformation had made there, they began to feel that there had not been any real reformation in England. So they insisted that the church in England should have a purer and more Scriptural form of government, purer doctines, a purer form of worship, and purer living. Because of this insistence, they were nicknamed Puritans. Practically all of these Puritans believed in the doctrines of Calvinism. Some of them believed in the Presbyterian form of government, while others believed in the congregational form. However, they all remained members of the Church of England, with the hope that they might be able to reform the church from the inside.

Queen Elizabeth brought all the powers of the government to bear against these Puritans, to make them subside and to make them conform to the Anglican Church. But the Puritan movement grew, and along with it the Presbyterian movement, notwithstanding all the pressure Elizabeth and her government brought to bear against it. In 1572 Thomas Cartwright, Professor of Divinity at Cambridge University, published a lengthy Admonition to Parliament in which he asked parliament to adopt a Presbyterian form of government for the Church of England. In this document he affirmed that "there never can be a true ministry until archbishops and bishops be put down and all ministers made equal." He also declared that "the presbytery is the church, and every congregation or church should and must have in it a presbytery." It is evident that he uses the word presbytery here in the sense in which we speak of a church session. Because of his activity

along Presbyterian lines, it became necessary for Cartwright to flee to Geneva for his life, and to remain away from England for more than ten years. But he continued to work for Presbyterianism as long as he lived.

In 1572 the first English parochial presbytery was established at Wandsworth. It corresponded closely to our church session. A book of Presbyterian church government was prepared about this time, and by 1583 had been signed by more than five hundred ministers of the Church of England. Quite a number of parochial presbyteries were privately organized throughout England, but chiefly in London and the surrounding territory. Thus Puritanism and Presbyterianism grew in England in spite of all that Elizabeth and her government could do.

James I and the Puritans.—When Elizabeth died, James VI of Scotland was called to be the King of England. Thus England and Scotland became united under one king, who took the title of James I and reigned from 1603 to 1625. As we have already seen, he was the son of Mary, Queen of Scots, who was an ardent Roman Catholic. After the abdication of his mother, James, at the tender age of five, was put under the tutorage of George Buchanan, a profound scholar and a devout Presbyterian, who hoped to make of James a great scholar and a good Presbyterian. At first it looked as if he might succeed, for at one time the young King subscribed to the Scotch Presbyterian Confession of Faith. At another time he said that the Anglican liturgy was "an ill-said mass in English." He also had a certain kind of scholarship. Henry IV of France said of him that he was the wisest fool in christendom.

When James I, with his Presbyterian training, came to the throne of England, the Puritans had high hopes that a better day was dawning for them, but they were doomed to disappointment. Soon after he became King, eight hundred and twenty-five Puritan ministers presented to him a petition asking for reform in certain abuses in worship and discipline. He answered this petition by putting ten of the leading petitioners in jail on the ground that their acts tended to sedition and treason. The next year he arranged a conference with the Puritans at Hampton Court, in order that they might have an opportunity to lay before him their grievances. The result was that they had more grievances when the conference was over than they had when it began. It was at this time that he coined his two notable sayings: "No bishop, no king," and "Your Scottish presbytery agreeth with the monarchy as God with the devil." There was a world of truth in both sayings. He concluded the conference by exclaiming: "I will make them conform, or I will harry them out of the land or worse." He did harry some of them out of the land. They went to Holland, and in 1620 came as Pilgrims in the Mayflower to Plymouth Rock, Massachusetts. But he never did succeed in making them conform. At his death they were stronger than they were at the beginning of his reign.

Charles I and the Puritans.—James I was succeeded by his son, Charles I, who reigned from 1625 to 1649. His chief adviser, certainly along religious lines, was Archbishop Laud, who was a high church Anglican and an Arminian in doctrine. Charles and Laud undertook to make all the Puritans in England and all the Presbyterians in Scotland conform to the worship of the

Anglican Church. We have already seen what disastrous results followed in Scotland. The Scotch Presbyterians signed the Solemn League and Covenant in which they pledged themselves to stand by each other and to stand for the Presbyterian faith even unto death. We have also seen how Charles sent his armies against the Scotch and how the Scotch were more than a match for his soldiers. Charles had been ruling without the aid of parliament, but he was now compelled to call for an election of a parliament to vote money supplies for an army to fight the Scotch Presbyterians into submission. When the parliament assembled, it had a majority of Puritans. Charles quickly dissolved this parliament and called for another election. The new parliament was even more Puritan. Not only so, but it declined to be dissolved, and came to be known as the Long Parliament. It also declined to vote the money necessary to fight the Scotch. The King and parliament were soon at war with each other. The Scotch army retired within its own borders and left Charles and his parliament to fight it out.

The Westminster Assembly.—The Long Parliament quickly turned its attention to religious matters, and took steps to give the church in England the purer doctrines, government and worship for which the Puritans had been longing for nearly a hundred years. The parliament called together what is known in history as The Westminster Assembly of Divines to wrestle with these great religious questions and to advise parliament as to what ought to be done. This Assembly was composed of one hundred and twenty-one of the most distinguished and most scholarly ministers that could be found in England. All of these were

ministers in good standing in the Church of England, but they represented at least three or four very distinct views as to what the government, doctrines and worship of the church ought to be. In addition to these ministers, the Westminster Assembly included twenty members from the House of Commons and ten members from the House of Lords. Selden, who was a member of the Assembly, says in his quaint way: "There must be some laymen in the Assembly to overlook the clergy, lest they spoil the civil work: just as when the good woman puts a cat into the milk-house to kill a mouse she sends her maid to look after the cat, lest the cat eat up the cream." These laymen certainly succeeded in seeing to it that the church did not lord it over the state in the work which was done by the Assembly. In fact, they were successful in putting the civil ruler over the church in at least one paragraph of their Confession of Faith.

The Westminster Assembly met in Westminster Abbey in London on July 1, 1643, and remained in session five or six years. Every member took the following vow which was read to the Assembly every Monday morning: "I do seriously promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline, but what may be most for God's glory and the peace and the good of his Church."

The Westminster Assembly had not proceeded very far with its work when the tide of war began to turn against the parliamentary forces. The King's army was too much for them. Four members of parliament

and two members of the Assembly were sent post haste to Scotland in August, 1643, to urge the Scotch to send soldiers to help the parliamentary forces. The Scotch agreed to do this on condition that all the members of the Westminster Assembly, all the members of the English Parliament, and all the members of the House of Lords would sign the Scotch Solemn League and Covenant, and on condition that some Scotch Presbyterians might sit as members of the Westminster Assembly. All of these conditions were complied with and Scotch soldiers were sent to help the Puritan parliamentary army in its war against the army of Charles I. Eight Scotch Presbyterians, five ministers and three laymen, were sent to London to serve as members of the Westminster Assembly. These Scotch commissioners did not have the right to vote, but they had an influence upon the work of the Assembly which was out of all proportion to their numbers. They made the Assembly more intensely Presbyterian and Calvinistic than it would otherwise have been.

The Westminster Assembly was not only a scholarly body of men, but it was one of the most deeply spiritual bodies that ever met in the history of the church. Much of their time was spent in prayer, and everything was done in a spirit of deep reverence. Robert Bailie, a Scotch commissioner, gives us a description of one of their days of fasting and prayer which continued from nine in the morning to five in the evening without interruption. He writes: "After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large for two hours, most divinely confessing the sins of the members of the Assembly in a wonderfully pathetic and prudent way. After that, Mr. Arrowsmith

preached one hour; then a psalm; thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached one hour, and Mr. Seaman prayed near two hours; then a psalm. After that Mr. Henderson brought them to a short, sweet conference of the heart confessed and other seen faults in the Assembly, to be remedied. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise that we expect certainly a blessing both in our matter of the Assembly and whole Kingdom."

A day like that might seem long and wearisome to us who live in this restless twentieth century, but it did not seem so to them. Bailie says that it was "the sweetest day that he ever saw in England." In this spirit of prayer and devotion the members of the Westminster Assembly worked for five or six years. It is no wonder that they produced several great documents which have already stood the test of nearly three centuries, and which in places seem to be almost divinely inspired.

The Work of the Westminster Assembly.—The first piece of work finished was a Directory of Worship. This was completed by the Assembly in 1644 and was submitted to parliament for its consideration. We do well to remember that all the work of the Westminster Assembly was only tentative and was submitted to parliament as "humble advice." Parliament took each piece of work submitted to it by the Assembly and went over it with meticulous care before adopting it. In some cases marked changes were made by parliament. The Directory of Worship was approved by parliament in 1644, and supplanted the Book of Com-

mon Prayer which had been in use in the Church of England for nearly a hundred years.

The Form of Government was completed by the Assembly in 1644, but it was not adopted by parliament until 1648. It was a Presbyterian form of government, and the moment it was adopted by parliament the Episcopal form of government, with its archbishops and bishops was ushered out of the Church of England and the Presbyterian form of government was ushered in.

The Confession of Faith was completed by the Assembly on December 3, 1646, and sent to parliament for its consideration. After going over it, parliament sent it back with the request that the Assembly give proof texts for all the doctrines. One rule of the Assembly from the beginning was that "what any man undertakes to prove as necessary he shall make good out of the Scripture." So in the making of the Confession, members of the Assembly had made large use of the Scriptures, but had not thought it necessary to append all these Scripture texts to the Confession. However, parliament insisted on the proof texts and the Assembly gave them. Incidentally, the General Assembly of the Presbyterian Church in Scotland, by way of encouraging the English parliament, adopted the Westminster Confession on August 27, 1647. It was a rather remarkable thing for the Scotch Presbyterians to lay aside the Scotch Confession, which was largely prepared by John Knox, and to adopt the Westminster Confession made in London. But we must remember that some very able Scotch Presbyterians had a part in the making of the Westminster Confes-

sion. The English parliament finally adopted the Westminster Confession on March 22, 1648, and it took the place of the Thirty-nine Articles in the Church of England.

The Shorter Catechism was completed by the Assembly and submitted to parliament on November 5, 1647, and was approved by parliament on September 15, 1648, after some slight revisions had been made. Many Presbyterians feel that the Shorter Catechism is the very finest piece of work which was done by the Westminster Assembly.

The Larger Catechism was completed by the Assembly and submitted to parliament on April 14, 1648, and was approved by parliament on September 15, 1648. The General Assembly of the Presbyterian Church in Scotland had already adopted the Larger and Shorter Catechism in July, 1648.

The Church of England Becomes Presbyterian.—When parliament adopted the Presbyterian Standards mentioned above, the Church of England ceased to be Episcopal and became Presbyterian, and remained so from 1648 to 1660. About two thousand ministers of the Church of England who were not willing to accept the Presbyterian Standards were ejected from their churches and manses. However, those who were ejected continued to receive from the government one-fifth of their former salaries by order of the parliament.

Although the Presbyterian Church became the established Church of England, Presbyterianism did not lay hold of the hearts and minds of the rank and file of the English people. They were not prepared for such a sudden change from Episcopacy to Presbyterianism. It would take many years to educate a whole nation in the

doctrines and government of the Presbyterian Church. The supply of Presbyterian ministers was not adequate to carry forward this necessary educational process rapidly. As a result, the swift changes in the political history of England swept the nation back into Episcopacy before Presbyterianism had a fair trial. Let us take a glance at these political changes.

While the Westminster Assembly was busy working out the Presbyterian Standards, of which we have been speaking, the parliamentary army was in a life and death struggle with the army of King Charles I. During this struggle, Oliver Cromwell, one of the most remarkable men in all history, rose to the leadership of the parliamentary army. He was a Puritan, and a strong Calvinist, but not a Presbyterian. He was what we would today call a Congregationalist. Under his training the parliamentary, Puritan army made for itself a place in history that is unique. "It was an army such as England never saw before or since—an army which feared God and hated the pope; which believed in divine decrees and practiced perseverance of saints; which fought for religion; which allowed no oath, no drunkenness, no gambling in the camp; which sacredly respected private property and the honor of women; which went praying and psalm-singing into the field of battle, and never returned from it without the laurels of victory."

With this army Cromwell delivered a crushing defeat to the army of Charles I at the battle of Naseby in 1645. Charles fled to Scotland, hoping to find refuge there in the land where his father was born. But when he declined to sign the Solemn League and Covenant, the Scotch people turned him over to the English parlia-

ment. They sent him to the tower and finally to the scaffold on January 30, 1649. Parliament then abolished the office of king, changed the government of England into a Commonwealth, and made Oliver Cromwell Lord Protector of England and Scotland.

There was a great revulsion of feeling among the Scotch Presbyterians when Charles was beheaded. He was a Stuart and of Scotch parentage. The Scotch immediately turned to Charles II, the young prince, and proclaimed him King. Many of the English Presbyterians were also greatly shocked by the execution of Charles I and made their protests known in no uncertain terms. Thus a break was made between the Presbyterians and Cromwell. He marched his army swiftly into Scotland and utterly crushed all resistance to his authority there. At the same time, he suppressed the Presbyterians of England who showed any sympathy for Charles. Thus we find Oliver Cromwell, a great Calvinist, and his army of Calvinists, arrayed against the Presbyterians and standing for independency or congregationalism. Cromwell felt with John Milton, who was also a Puritan and Calvinist, that the "new presbyter is but old priest writ large." The opposition of Cromwell and his army was one of the chief reasons why Presbyterianism did not take any stronger hold upon the majority of the people of England.

The Great Ejectment.—Oliver Cromwell died in 1658 and was succeeded by his son, Richard, who was a weakling compared with his great father. Again the Scotch turned to Charles II, had him sign the Solemn League and Covenant, and then proclaimed him King. He returned from his exile and, under the leadership of the Scotch, was crowned King of England and Scotland in

1660. The Presbyterians were expecting great things of him as he had signed the Solemn League and Covenant and as they had really made it possible for him to be king. But they were doomed to a bitter disappointment. He counted the Solemn League and Covenant which he had signed but a scrap of paper. The Presbyterian Church was promptly disestablished and the Anglican or Episcopal Church restored. About two thousand Presbyterian ministers who were not willing to conform to the Anglican Church were ejected from their churches and manses. Among these were some of the most noted ministers in England, such as Richard Baxter and Philip Henry. This is known as "The Great Ejectment." But Charles and his government did not stop with the ejectment of these ministers. They persecuted them to the bitter end. Laws were enacted forbidding them to live within five miles of their former churches or within five miles of an incorporated town. They were also forbidden to teach school, which was about the only occupation to which they could readily turn. The story of the persecutions which the English and Scotch Presbyterians suffered under the reigns of Charles II and James II, from 1660 to 1688, constitutes one of the darkest chapters in the annals of church history, and yet one of the most thrilling chapters. It is a part of our heritage.

The Revolution of 1688 put William and Mary on the throne. William was from Holland and was a Presbyterian. It was not long after he became king until laws of toleration were passed for Presbyterians and all non-conformists.

Presbyterianism Since Its Disestablishment.—When the Presbyterian Church ceased to be the established

Church of England in 1660 it did not cease to exist. From that day to this it has existed as one of the influential non-conformist churches of England. It has had a varied history which is too long for a short chapter. Today the Presbyterian Church in England has about 90,000 communing members and about 350 ministers. Many of these ministers have a world-wide reputation for scholarship, and this gives the Presbyterian Church in England an influence which is out of proportion to its size. The English Presbyterians have a theological seminary which is located at Cambridge in close touch with the Cambridge University. It is called the Westminster Theological College and has a very able faculty. The English Presbyterian Church is probably more liberal or modernistic in its critical and theological views than any other Presbyterian church in the world. The English Presbyterians have exercised a tremendous influence upon the Presbyterian Church throughout the English-speaking world through the Confession of Faith, the Catechisms, and the form of government which were formulated by the Westminster Assembly. The Presbyterian Standards have been adopted by practically every Presbyterian denomination in the English-speaking world. They have also influenced civil governments. It would be a very interesting subject for research if some student would try to discover how much influence Presbyterians and the Presbyterian form of government had in the making of the Constitution of the United States. Even a casual study of the Constitution of the United States suggests that in many ways it bears a marked resemblance to the Constitution of the Presbyterian Church, which was prepared by the

Westminster Assembly one hundred and fifty years before the Constitution of the United States was written.

Speaking of influence, it would be of supreme interest if we could know how much influence the one little document which is called the Westminster Shorter Catechism has had in moulding the lives of men, women, and children. It has for nearly three centuries been a classic in every English-speaking Presbyterian Church in the world. Many could stand up and say with that great Scotchman, Thomas Carlyle: "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy Him forever.'"

Questions and Topics for Study

1. Trace the Reformation in England up to the reign of Queen Elizabeth.
2. Who were the Puritans and what did they stand for?
3. Who was James I and what was his attitude to the Puritans?
4. What did Charles I and Archbishop Laud try to make the Puritans do?
5. Tell the story of the calling and composition of the Westminster Assembly.
6. Name the documents which were prepared by the Westminster Assembly.
7. How did the Church of England become Presbyterian, and how long did it remain so?
8. What was the Great Ejectment?
9. What is the membership and influence of the English Presbyterian Church today?
10. In what ways have English Presbyterians most profoundly influenced the church and civil governments?

CHAPTER VII

THE PRESBYTERIAN CHURCH IN IRELAND

Celtic Christianity in Ireland.—Nobody knows when or how Christianity was introduced into Ireland, but it reached there at a very early date. The first outstanding Christian worker in that land was Patrick, who has been claimed by the Roman Catholics, by the Episcopalians and by the Presbyterians.

The history of Patrick and his times is so interwoven with traditions that it is difficult to know what is real history and what is only tradition. He was probably born in Scotland about 375 A. D., but at the age of sixteen was captured and carried to Ireland as a slave. In Ireland he came under the influence of Christianity, which had already reached that country, and was converted. So it may be said that Patrick was born in Scotland, but born again in Ireland. After six years of slavery he escaped and returned to his parents in Scotland. There is a tradition that he also went to Gaul (France) and even as far as Rome. In a dream he felt called to return to Ireland and preach the Gospel. Like Paul, he was not disobedient to the heavenly vision. In obedience to the call, he went to Ireland and spent the rest of his life there in the service of the Master.

Patrick was not a learned man. He had very little of what we call education or culture, but he loved the Lord and the people, and was on fire with an evangelistic zeal. He seems to have known his Bible and to have had a clear understanding of the great doctrines of grace and redemption.

The Roman Catholics claim Patrick and religiously observe St. Patrick's Day every year. As a matter of fact, he had very little in common with the Roman Catholic Church. In his Confession he gives many of his views. They sound more like the views of Protestants than of Roman Catholics. No mention is made of the pope, or of purgatory, or of the confessional, or of clerical celibacy, or any of those doctrines which are so strongly held by Roman Catholics. Incidentally we may say that many letters of the popes of that day are still extant, but they make no mention of Patrick and his work. As a matter of fact, the barbarians from the north of the Danube were pressing down so hard upon Rome during the lifetime of Patrick that there was little if any communication going on between Rome and Ireland in those days.

Nor can we claim Patrick as a Presbyterian. However, he held and preached many views that are precious to Presbyterians. His church in Ireland was absolutely independent. It had no connections with any other church. We may call it the old Celtic church. This old Celtic type of Christianity continued to abide and have a large influence in Ireland and in Scotland for a good many centuries.

Roman Catholicism in Ireland.—The first Roman Catholic missionaries reached England in 597 A. D. They went to Ireland at a later date, but how much later we do not know. By 1100 A. D. Roman Catholicism had taken a strong hold upon the Irish people. The Catholic conquest of Ireland was made complete by Henry II of England under very interesting circumstances. Nicholas Breakspear, an Englishman, became pope of Rome and took the official title Adrian IV. He

is the only Englishman who ever sat in the papal chair. Adrian IV issued a papal bull in which Henry II, the Roman Catholic King of England, was authorized to extend his rule over Ireland. One paragraph from this famous document will give an idea of its contents:

"His holiness holds it right that for extending the borders of the church, restraining progress of vice, for the correction of manners, the planting of virtue, and the increase of the Christian religion, you enter that island and execute therein whatever shall pertain to the honor of God and the welfare of the land, and that the people receive you honorably, and reverence you as their lord, the rights of their churches still remaining sacred and inviolate, and saving to St. Peter the annual pension of one penny from every house."

In this manner Ireland became Roman Catholic and also came under the rule of the English King. Amid all the discussion of Home Rule for Roman Catholic Ireland, it is interesting to remember that it was the pope who delivered Ireland into the hands of the English King.

Church of England.—When Henry VIII of England broke with the pope in 1534 and established the Church of England with the king at its head, he expected Roman Catholic Ireland to fall in line, but it was slow to do so. The Church of England became the Church of Ireland in name, but the rank and file of the people of Ireland remained ardent Catholics. One ruler of England after another tried to compel the Irish people to conform to the English Church, but the majority of the Irish have remained Roman Catholic even to this day, and have suffered much for the sake of their religion. However, as the centuries have gone by, the

Church of England, which is the Episcopal Church, has gathered a large following in Ireland. The latest statistics inform us that in Ireland the Church of England has 13 bishops, 1,700 ministers, and 575,000 adherents.

The Planting of Presbyterianism.—The Irish Catholics in the northern part of Ireland went into open rebellion when Queen Elizabeth tried to make them conform to the Church of England. There were also other reasons for this rebellion. Queen Elizabeth sent her armies over and suppressed the rebellion, but in doing so, she practically depopulated the northern part of Ireland.

When James I came to the throne of England, he inherited the Irish problem from Elizabeth. In seeking to solve it, he consulted no less a person than Francis Bacon, the philosopher and statesman. Bacon advised James to send Protestants from England and Scotland to settle in the north of Ireland, with the expectation that these Protestants would intermarry with the Irish Catholics and thus leaven the whole of Ireland with Protestantism. James took the advice and threw the north of Ireland open for Protestant settlers. As a matter of fact, James deported some Protestants to Ireland. You will recall that England and Scotland were first united as one country under James. Up to that time they had been two separate nationalities. While they were separate nationalities, there was always more or less friction between the English and Scotch who lived on the border line between England and Scotland. Along this border line there were a good many feuds of long standing. So James killed two birds with one stone by deporting some of these feudists along the

border line to the north of Ireland. In this way he removed some of the friction from the border line and sent some hardy Protestants to the north of Ireland. In the meantime, a great many Protestant Presbyterians from the lowlands of Scotland began to migrate of their own accord to the open lands in the north of Ireland. Some Protestants from England also went to Ireland. This migration was accelerated by the fact that James I and Charles I were bringing all the powers of the government to bear upon the Presbyterians of Scotland and the Puritans of England to make them conform to the Church of England. Thus the open lands of north Ireland were filled with a sturdy stock of Protestants from Scotland and England, who were for the most part Presbyterian in their sympathies.

However, we must not suppose that all the Scotch and English who settled in the north of Ireland were devout Christians, whose first interest was in religion. The writings of contemporary ministers do not leave that impression.

Andrew Stewart, who was a Presbyterian minister and lived among these people, wrote of them as follows: "Most of the people were all void of godliness, who seemed rather to flee from God in their enterprise, than to follow their own mercy. Yet God followed them when they fled from Him. Albeit, at first, it must be remembered, that as they cared little for any church, so God seemed to care as little for them."

Reverend Robert Blair, another contemporary, wrote: "Although amongst those whom divine providence did send to Ireland, there were several persons eminent for birth, education and parts, yet the most part was such as either poverty, scandalous lives, or at the best,

adventurous seeking of better accommodation had forced thither, so that the security and thriving of religion was little seen to by these adventurers, and the preachers were generally of the same complexion." The prospects of establishing a great Presbyterian Church among such people did not seem very bright.

The First Presbyterian Ministers.—Soon after the Scotch settlements began in the north of Ireland, Presbyterian ministers from Scotland began to work among them. Some of these early Presbyterian ministers were men of marked ability. In those days Archbishop James Ussher had oversight of the Church of England, which was the Episcopal Church, in Ireland. You will recall that he is the author of Ussher's Chronology, which is printed in the margin of King James' Version of the Bible. He had studied under a noted Presbyterian minister while he was a student at Trinity College, Dublin, and was very friendly to Presbyterians. So he invited these early Presbyterian ministers to preach in the Episcopal churches of Ireland.

It is a remarkable fact that the Lord used the most unpromising one of all these Presbyterian ministers to do the most remarkable work. His name was Reverend James Glendinning. A writer of that time says: "He was a man who would never have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land, for he was little better than distracted, yea, afterwards, did actually distract. Yet this was the Lord's choice to begin the admirable work of God, which I mention on purpose, that all men may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was not by might nor by

power, nor by man's wisdom, but by the Spirit of the Lord."

The same writer goes on to tell something of Mr. Glendinning's methods: "Seeing the great lewdness and ungodly sinfulness of the people, he preached to them nothing but law, wrath, and the terrors of God for sin. And in very deed for this only was he fitted, for hardly could be preach any other thing. But, behold the success!" People fell under deep conviction of sin and cried out: "Men, and brethren, what must we do to be saved?" Under this conviction men and women swooned away and lay as if dead. Other ministers hearing of the great work came to the aid of Mr. Glendinning and preached the saving power of Christ more fully and many were saved. Thus a great revival of religion was brought about in Ireland through the preaching of Presbyterian ministers in Episcopal churches.

But these happy days did not last long. Charles I and Archbishop Laud of England heard of the tolerant attitude of Archbishop Ussher to the Presbyterians in Ireland and proceeded to put an end to it. They insisted that all Presbyterians and all Catholics in Ireland must conform to the worship and government of the Church of England. The notorious Thomas Wentworth was appointed Lord Deputy of Ireland to enforce the laws of conformity.

The Black Oath.—Under the rule of Wentworth all Presbyterians, men and women, over sixteen years of age were required to take an oath "upon the Holy Evangelists" that they would give their full allegiance to King Charles I, that they would not at any time oppose in any way anything that he might command,

and that they would renounce and adjure all covenants, such as the Solemn League and Covenant, which the Presbyterians of Scotland were accustomed to signing. It is no wonder that this was quickly named the "Black Oath." These Presbyterians were ready to declare their loyalty and allegiance to the king. As a matter of fact, the Presbyterians of Scotland and England had made it possible for Charles to be king. But they were not ready to take an oath never to oppose anything that the king commanded. To the Presbyterian God alone is Lord of the conscience. Neither were they prepared to renounce the covenants which meant so much in the history of Scotch Presbyterianism.

Great numbers of the people refused to take the Black Oath. They were promptly put in chains and thrown into horrible dungeons. Those who had money were tried and fined exorbitant sums. Many fled to the marshes and caves for refuge from their enemies. Some went back across the channel to Scotland. Wentworth was making his plans to deport all Presbyterians back to Scotland from whence they had come, but before these plans were executed, the famous Long Parliament of England met. Wentworth was arrested for his atrocities, thrown into the Tower of London, and beheaded on May 12, 1641.

The Great Massacre.—After Wentworth was arrested by the order of the English Parliament, the Protestants of Ireland hoped to have a period of rest from these years of persecution. But suddenly, as a bolt from the blue, the native Irish fell upon the Protestants, especially upon those in the isolated sections, stripped men, women and children of their clothing and drove them

out into the cold to perish. After that the Irish began a massacre of the Protestants in a terrible way which has no parallel in the history of the church, unless it be the massacre of the Huguenots in France on St. Bartholomew's Day in 1572. In December, 1641, a letter was read to the English Parliament, giving a description of the cruelties and barbarities which were practiced. A paragraph from the letter reads as follows: "All I can tell you is the miserable state we continue under, for the rebels daily increase men and munitions in all parts, except the province of Munster, exercising all manner of cruelties, and striving who can be most barbarously exquisite in tormenting the poor Protestants, cutting off their ears, fingers, hands, plucking out their eyes, boiling the hands of little children before their mothers' faces, stripping women naked and ripping them up and so forth."

Sir John Temple, a contemporary, says: "If we shall take a survey of primitive times and look into the sufferings of the first Christians, that suffered under the tyranny of persecution of those heathenish emperors, we shall certainly not find any one kingdom where more Christians suffered, or more unparalleled cruelties were acted in many years upon them than were in Ireland within the space of the first two months after the breaking out of the rebellion." It is estimated that this great massacre which began in 1641 and continued for several years resulted in the death of one hundred thousand Protestant men, women and children.

The First Presbytery in Ireland.—It is an ill wind that blows no good. The English Parliament voted to send ten thousand soldiers to Ireland to suppress the rebellion and to put an end to the massacre. Major-

General Munro, a Scotchman, was put in charge of the troops, who were mostly Scotch Presbyterians. Each regiment had for its chaplain a Presbyterian minister, and these chaplains had a real evangelistic spirit. They did Christian work not only among their own troops, but among the Presbyterian settlers in the north of Ireland. Each chaplain erected a Presbyterian church session in his regiment. The most devout officers were chosen as elders. Thus the real organization of the Presbyterian Church in Ireland began. On June 10, 1642, representatives of these church sessions met in Carrickfergus, which is just north of Belfast, and organized the first Presbytery in Ireland. It was composde of five ministers and four elders.

Requests were sent back to the General Assembly of the Church of Scotland for more ministers. But there were none too many ministers in Scotland, and they were able to send only six, but these six were among the very best ministers that could be found in the whole of Scotland. As the Irish rebellion was suppressed by the soldiers, these ministers went far and near preaching the Gospel everywhere in the northern part of Ireland, and wherever they went they seem to have organized a Presbyterian church. This was a great period of church organization. By 1660 there were in the northern part of Ireland 80 Presbyterian churches, 70 ministers, 5 presbyteries, and 100,000 communicants.

Lights and Shadows.—The Presbyterians of Ireland suffered many things during the reigns of Charles II and James II from 1660 to 1688. The government insisted that the Presbyterians should conform to the government and worship of the Church of England, just as they insisted that the English Puritans and Scotch

Presbyterians should conform. Many Presbyterian ministers in Ireland were ejected from their pulpits and manses after the return of Charles II in 1660, but they were not perescuted as bitterly as the Presbyterian ministers in England. Although they were not allowed to preach in their churches, they continued to preach in barns, in the open fields, and in the groves and Presbyterianism continued to grow.

The English Revolution in 1688 drove James II from the throne and put in his stead William of Orange and his queen, Mary. William was a Dutch Presbyterian and a devout Christian. Not long after he became king, laws of toleration were passed by which Puritans and Presbyterians were allowed much larger freedom in worship. James II went to Ireland, rallied the Irish Catholics around him, and made his last stand for the throne at the battle of the Boyne in 1690, where he was signally defeated. The story of the siege of Derry and of the battle of the Boyne makes thrilling reading, and shows something of what Presbyterians were willing to suffer for the sake of civil and religious freedom. During the reign of William and Mary the Presbyterians of Ireland continued to grow in numbers and influence. In 1698 they passed a rule that thereafter no Presbyterian minister could be licensed in Ireland without signing the Westminster Confession of Faith. The Presbyterian Church in Ireland is to this day noted for its orthodoxy and conservatism.

Migrating to America.—The persecutions during the reigns of Charles II and James II sent a goodly number of the Presbyterians from the north of Ireland to America. Among the number was Reverend Francis Makemie, who was licensed to preach in Ireland in 1681,

and soon afterwards turned his face toward the new world, where he came to be known as the "Father of American Presbyterianism."

In the reign of Queen Anne, in 1704, a rigid Test Act was passed, which required all persons holding a public office of any kind in Ireland to take communion in the Church of England within three months after election or appointments. This worked a great hardship upon the Presbyterians, as many of them had conscientious scruples against taking communion in the Church of England, or in any way conforming to the worship of that church. This Test Act created widespread unrest among the Presbyterians. In the meantime, there were several severe famines in Ireland. To make life even harder, England and Scotland put up high tariff walls against practically everything which was raised or manufactured for export in the north of Ireland.

Under these circumstances, the Presbyterians of north Ireland began to migrate to America. From 1705 to 1775 a steady stream of immigrants came pouring into America from Ireland each year. A conservative historian estimates that within those seventy years 500,000 of the Scotch from the north of Ireland came to America.

In America we call them the Scotch-Irish. They are not called that in the old world, but are usually called Ulstermen, as all of the north of Ireland is included in the province of Ulster.

The name Scotch-Irish is really misleading as it conveys the impression that they are partly Scotch and partly Irish. They really have no Irish blood in their veins. They are Scotchmen who left their homes in the lowlands of Scotland and migrated to Ireland. They

never intermarried with the Irish, as there was a deep-seated prejudice between the two, and more especially because the Catholic Church required that the children of a marriage between an Irish Catholic and a Scotch Presbyterian should be brought up in the Catholic Church. A Scotch Presbyterian could not stand for that. So there has been very little intermarrying and the Scotch of Ulster remain pure Scotch to this day, and the Scotch-Irish in America are pure Scotch who came to America by way of Ireland. Even the gifted author of a life of Woodrow Wilson failed to catch this point. His brilliant analysis of President Wilson's character is based upon the theory that his mother's people were Scotch and his father's people Irish. But his father's people were not Irish. They were Scotch-Irish, without a drop of Irish blood in their veins. The Scotch-Irish who came to America formed the backbone of the American Presbyterian Church.

The Presbyterian Church in Ireland Today.—There are today in the north of Ireland about 600 Presbyterian churches, with 105,000 communicants. Belfast, with a population of about 400,000, is a city of Presbyterian churches, and the center of Presbyterianism in Ireland. Among its many institutions it has a Presbyterian theological college with a very able faculty. There is another Presbyterian theological college at Londonderry. If these statistics, as compared with those given for 1660, indicate that the Presbyterian Church has not grown greatly in numbers as the centuries have gone by, we must remember that the country is small, and more than that we must remember that the Presbyterian Church in Ireland has given many more of its members to America and to other

lands than it has kept for itself. We must also remember that it has remained true to the faith.

Questions and Topics for Study

1. Tell the story of Patrick and his work in Ireland.
2. When and how did Ireland become Roman Catholic?
3. Tell how the Scotch Presbyterians were transplanted to the north of Ireland.
4. Describe the work of some of the early Presbyterian ministers.
5. What was the "Black Oath?"
6. Describe the Great Massacre of 1641.
7. Tell the story of the founding of the first presbytery.
8. How did the Presbyterians fare during the reigns of Charles II and James II?
9. What made the Scotch-Irish migrate to America?
10. What is the present state of the Presbyterian Church in Ireland?

CHAPTER VIII

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

Discovery of America and Its Religious Significance. The discovery of America was one of the greatest events in human history. It also had a tremendous religious significance. Christopher Columbus was an ardent Roman Catholic, and when he first landed on American soil he erected a cross, and took possession of the new land not only in the name of the king and queen of Spain, but also in the name of the Lord and the pope of Rome. When Spain and Portugal began to dispute about the ownership of the new world, pope Alexander VI claimed the right to divide it between them. He accordingly drew an imaginary line from North to South three hundred and seventy leagues west of the Azores, and decreed that Spain should have all of the new world that was west of that line, and that Portugal should have all that lay east of it. By this decision, Brazil fell to the lot of Portugal and all the rest of America went to Spain.

Spanish and Portugese Settlements.—Portugese Catholics settled Brazil, and that country has been predominantly Catholic ever since. The Spanish settled the rest of South America, Central America, Mexico, Florida and large sections of the southwestern part of the United States. Wherever they went, they carried their Spanish type of Roman Catholicism. However, the Spanish were searching more eagerly for gold than for God. It is estimated that they took at least five billion

dollars worth of gold from the natives of Peru and Mexico. The gold which they shipped back to Spain made it the richest country in Europe.

French Settlements.—While Spain and Portugal were claiming and settling the new world, France was looking on with longing eyes. Francis I, the King of France, exclaimed: "Look at Spain and Portugal! Why should these princes coolly divide the new world between them? I should like to see that article in Adam's will which gives them America."

Inasmuch as the Spanish had the southern part of America, the French went to the north. As early as 1534, a Frenchman had explored the St. Lawrence River far inland. Later the French established settlements all along the St. Lawrence and around the Great Lakes. Later still they took possession of the Mississippi clear down to New Orleans. The St. Lawrence and Mississippi were in those days of water travel the keys to the continent of North America.

Wherever these French explorers and settlers went they carried the Roman Catholic religion with them. For a while it looked as if the French, Spanish, and Portugese Catholics would take complete possession of the new world and make it solidly Catholic. When we remember this, it makes us appreciate our Presbyterian heritage in the new world all the more. For it looks now as if God in His providence had expressly reserved the country which lies along the Atlantic seaboard, from Maine to Florida, for those Protestant settlers who were being driven from Europe by religious oppression and persecution.

Early Protestant Settlements.—The first permanent Protestant settlement in America was made at James-

town, Virginia, in 1607. These Englishmen did not come to Virginia for religious reasons, and many of their lives were not in keeping with the Gospel, and yet they seem to have had a marked interest in religion. Captain John Smith always began the day with a Psalm and a prayer, and the colony usually had a very devout chaplain. But they were not Presbyterians. Their connections were with the Church of England, and they laid the foundations of the Episcopal Church in America. However, it was not many years until some Calvinistic Puritans, with Presbyterian leanings, began to join themselves to this little colony, and their descendants have furnished good soil for Presbyterianism.

The English Pilgrims settled at Plymouth Rock, Massachusetts, in 1620. The Puritans, direct from England, settled in Salem, Charlestown, and Boston from 1628 on. These Pilgrims and Puritans left England because of religious oppression. They were devout Christians and Calvinists to the core, but the majority of them were Congregationalists, and not Presbyterians. However, there were some Presbyterians, and in after years a great many of the descendants of the Pilgrims and Puritans united with the Presbyterian Church.

The Dutch, direct from Holland, began to settle in New York as early as 1623. They did not come because of religious oppression, but for commercial purposes. The majority of these Hollanders have been connected with the (Dutch) "Reformed Church in America," which is Presbyterian in everything except its name, but many of them have united with what we may call the main line of Presbyterianism.

The French Huguenots were severely persecuted from the very beginning, but these persecutions became more severe after the revocation of the Edict of Nantes in 1685, and thousands of the Huguenots fled to Protestant countries for refuge. Many of them came to America and settled in Virginia, South Carolina, New York, and other places. They have furnished some of the best minds and best blood to be found in the history of the American Presbyterian Church.

Scotch Presbyterians, on account of religious oppression by the English kings, began to come from Scotland to America at a very early date. They settled in North Carolina, South Carolina, New Jersey, and other places. These Scotch had a large part in laying the foundations of the American Presbyterian Church.

The Scotch-Irish, as we have already seen, are Scotchmen who went to North Ireland to live. They are pure Scotch and have no Irish blood in them. Because of religious oppression and other conditions in the north of Ireland, which made life intolerable, these Scotch-Irish began to come to America in considerable numbers in the latter half of the seventeenth century. From 1705 to 1775 a perfect stream of them flowed into America every year. A conservative historian estimates that in those seventy years 500,000 Scotch-Irish came to America from the north of Ireland.

The great majority of these Scotch-Irish settled at first in New Jersey and Pennsylvania. Others went to the eastern coast of Maryland and Virginia. Many others went to Charleston, South Carolina.

Those who settled in Pennsylvania made their way westward as far as Pittsburgh, and laid the foundation of that great city, which is the most Presbyterian city

in America. Others went south from Pennsylvania into the Valley of Virginia and into North Carolina. Those who went to Charleston worked their way northward, and the two streams met in Mecklenburg County, North Carolina, and in York, South Carolina. These Scotch-Irish became the backbone of Presbyterianism in America.

A large body of German settlers came to America between 1700 and 1770. A goodly number of these were Calvinists and Presbyterians. Like the Scotch-Irish, the large majority of them settled at first in Pennsylvania. From there they made their way south into the Valley of Virginia and into North Carolina. The majority of these have belonged to the (German) "Reformed Church in the United States," which is also Presbyterian in everything except name, but many of them have united with the main line of Presbyterianism.

Organizing Presbyterianism in America. — A little imagination will enable us to see the situation in which these early Presbyterians found themselves. They had come from many parts of Europe and from several distinct nationalities. They had different languages and customs. America was a vast wilderness without houses, churches or schools. The country was sparsely settled and modes of travel and communication were of the most primitive kind. It was literally the church in the wilderness. The church had to be organized and built from the ground up. Who would do it?

Francis Makemie. — Other Presbyterian ministers came to America before Francis Makemie and did noble pioneer work, but he is justly called "the Father of

American Presbyterianism," as he took the lead in its organization.

Makemie was ordained by the Presbytery of Laggan in North Ireland in 1683 and came at once to America. He was only twenty-five years of age, but had a genius for leadership and organization. He made his home on the eastern shore of Maryland, and within a year after his arrival he had organized several Presbyterian churches. As time went on he preached all the way from New York to Georgia. In doing this he suffered many hardships and persecutions. More than once he was put into prison for no other offense than preaching the Gospel according to the Presbyterian way. In those days the Episcopal Church was the established church in nearly all of the colonies and it was against the law in a number of the colonies for a member of any other denomination to preach without special license from the government. There was no real religious liberty in the majority of the colonies.

The First American Presbytery.—In 1705 or 1706, in or near Philadelphia, the first American presbytery was organized by Francis Makemie. The exact time and place are a bit doubtful, as the first page of the old minutes of that meeting has been lost. It was called the Presbytery of Philadelphia. Of course, it was not a large presbytery. There were only seven ministers and "certain elders" present. Makemie tells us that it was "a meeting of ministers for ministerial exercise to consult the most proper measures for advancing religion and propagating Christianity." The forms of Presbyterianism used in Scotland and Ireland were followed as far as possible. That was a red-letter

day. It was the beginning of organized Presbyterianism in America.

The First Synod in America. — The great tide of Scotch-Irish immigration set in just about the time the first presbytery was organized, and the Presbyterian Church began to grow more rapidly. Makemie kept up his indefatigable labors as preacher and organizer until he literally wore himself out. He died in 1708 at the early age of fifty. John Wesley said upon his deathbed: "The worker dies, but his work goes on." So it was in the case of Francis Makemie. His work went on.

In 1717 the first synod was organized at Philadelphia. It consisted of four presbyteries. Thus it will be seen that the church grew from one presbytery in 1705 to four presbyteries in 1717. There were seventeen ministers and a few elders at the meeting of the first synod. The Presbyterian Church in America at that time had only nineteen ministers, forty churches, and about three thousand communicants. Those ministers did not despise the day of small things. They were laying the foundations of a great church in America.

Adopting the Presbyterian Standards.—In 1729 the general synod formally adopted the Westminster Confession of Faith, the Larger Catechism, and the Shorter Catechism as the doctrinal standards of the American Presbyterian Church. This Adopting Act, as it was called, also contained a paragraph requiring all ministers to accept the Confession of Faith and catechisms of the church as containing the system of doctrine taught in the Holy Scriptures. If a minister should have doubts about anything in the Confession and catechisms, he was to lay his doubts and scruples before his presbytery, and the presbytery was to be the judge

as to whether they involved any necessary and essential article of faith.

Later on elders and deacons were required to accept the Confession of Faith and catechisms of the church before they could be ordained and installed. So to this day all ministers, elders and deacons in the Presbyterian Church are required to accept and subscribe to these doctrinal standards before they can be ordained and installed. However, the Presbyterian Church does not require its private members to subscribe to the doctrines of the Confession and catechisms. The only requirement for entrance into the Presbyterian Church is faith in Jesus Christ as our Lord and Savior and a public confession of that faith.

Division Into Old Side and New Side.—There have been quite a number of divisions in the American Presbyterian Church, as we shall see later. The first of these came in 1741 when the whole church had considerably less than ten thousand communicants.

About 1735 a great religious revival began and extended through a period of five or six years. The Presbyterian leader in this revival was Reverend Gilbert Tennent, a young minister of marked ability and of flaming evangelistic zeal. His father, Reverend William Tennent, founded a notable school at Neshaminy, north of Philadelphia, in 1726. This school was called in derision "The Log College," but from it William Tennent sent a great many young men into the ministry. Four of his own sons, including Gilbert, became ministers.

As the revival got well under way, Reverend George Whitefield, the great English evangelist, came over from England to help. Mr. Lloyd George, the former

Prime Minister of England, says that Whitefield is the greatest orator that England has ever produced. His preaching gave added momentum to the revival. Gilbert Tennent and some of the other Presbyterians began to preach with new zeal. But many of the old-timers looked askance at the new-fangled revivalistic methods and would have none of them. They could not believe that such excessive enthusiasm was from the Lord.

Not only so, but Gilbert Tennent declined to wear a powdered wig and the regulation ministerial dress. Instead, he wore into the pulpit a great coat girded about with a leathern girdle. To make matters worse, he prepared a sermon on "The Unconverted Ministry," and preached it right and left. It was intended for those ministers who opposed the revival, and deeply offended them. Thus a breach began to grow between those in favor of the revivals and those who were opposed. The former were called the New Side, and the latter the Old Side.

Another divisive question arose. How should the Presbyterians educate their ministers? The Old Side believed that the young candidates should be sent to the well-established universities of Scotland. The New Side believed that the candidates should be educated in America in such institutions as William Tennent's Log College. The question of holding high the standard of education for the ministry has often been to the fore in the Presbyterian Church.

The upshot of the whole matter was that Gilbert Tennent and those who believed in the revivalistic methods withdrew under pressure from the Old Side Synod of Philadelphia in 1741, and in 1745 organized the New

Side Synod of New York. There were no doctrinal differences between the New Side and the Old Side, and it was high tragedy for a struggling church to split over the question of proper methods in a revival and the question of a proper education for the ministry. Some Christian solution ought to have been found.

Home Missions.—During the period of this unfortunate division, the Presbyterians did some very fruitful home mission work. The greater part of this work was done by the New Side ministers, as they were generally younger and also more evangelistic than the Old Side ministers. A large group of these evangelists came to Virginia and the Carolinas and laid the foundations for the Presbyterian Church in these States. Among these evangelists were some very notable ministers.

The greatest of them all was Samuel Davies, who came to Hanover County, Virginia, a few miles north of Richmond, in 1747. At the time of his coming, he was only twenty-four years of age, but he was already a preacher of great power. He secured permission from the government to preach at a large number of points in Virginia. Some of these places were as much as a hundred miles apart. He was a very frail man, but endured untold hardships in meeting his appointments. Patrick Henry heard him preach frequently, and in after years declared that Samuel Davies was the most eloquent speaker that he had ever heard.

In 1755, under the leadership of Samuel Davies, Hanover Presbytery was organized. He was its first Moderator. It included everything south of the Potomac, and was the beginning of organized Presbyterianism in the South. Samuel Davies left Virginia in 1759 to be-

come President of Princeton College. He died in 1761 at the early age of thirty-eight.

Alexander Craighead was another notable New Side evangelist. He was licensed to preach in 1734 and had a part in the great revival. In 1749 he went to the Valley of Virginia and did pioneer work for a number of years. In 1757 he went to North Carolina, where he became pastor of the Rocky River Church, about fifteen miles from Charlotte. While he was pastor there he did evangelistic work over a wide territory centering about the present city of Charlotte, and laid the foundations for organized Presbyterianism in all that part of the country.

Hugh McAden is one of the most interesting of all the New Side evangelists. He was licensed to preach in Pennsylvania in 1755, and at once set out upon a great missionary journey through the Valley of Virginia, North Carolina and South Carolina. He kept a detailed diary which shows that he was a man of keen observation. Much of his diary has been preserved and constitutes one of the best original source books of the Presbyterian history of that early period.

Time would fail to tell of all these home missionaries and evangelists. They were mostly young men who had given their hearts and lives completely to God, to be used in His service. To them we owe an everlasting debt of gratitude.

Reunion and Growth.—The Old Side and New Side divisions were happily reunited into one church in 1758, as the Synod of New York and Philadelphia. There were at this time in the united body, as nearly as can be ascertained, ninety-eight ministers, two hundred churches, and ten thousand members.

The church went forward with increased missionary zeal, earnestly endeavoring to meet the needs of a rapidly growing population. New churches and presbyteries were organized. Christian schools were built and the foundations of future colleges were laid. Emphasis was placed upon missionary work among the Indians. A larger effort was made to create and disseminate Christian literature.

By 1775 there were connected with the Presbyterian Church one hundred and forty ministers, three hundred churches, and eighteen thousand members.

Struggle for Civil and Religious Liberty. — Every schoolboy knows that the American Revolution was a struggle for civil liberty, but it may not be known to all that it was also a struggle for religious liberty. The Episcopal Church was the established church in practically all of the colonies, and members of other denominations were taxed to support this established church in which they did not believe. Not only so, but in some of the colonies, rigid restrictions were placed upon ministers and churches of other denominations. For instance, we have seen how Francis Makemie was cast into prison more than once for preaching the Gospel according to the Presbyterian way.

The American Revolution was a great uprising in behalf of civil and religious liberty. It is not too much to say that the Presbyterians were the leaders in this movement for liberty, and that the Scotch-Irish led the Presbyterians. Bancroft, the historian, aptly says: "The first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish

Presbyterians." Dr. Inglis, the Tory rector of Trinity Church, New York, wrote in 1776: "I do not know one Presbyterian minister, nor have I been able after strict inquiry to hear of any who did not by preaching and every effort in their power promote all the efforts of the Continental Congress, however extravagant."

All the historians of this period take note of the fact that the Presbyterians had a large share in the movements which led up to the Declaration of Independence and a large share in the actual conduct of the Revolutionary War which followed. They also had a large part, directly and indirectly, in shaping the Constitution of the United States. It has often been remarked that there is a striking resemblance between the government of the United States and the government of the Presbyterian Church.

The First General Assembly. — In previous paragraphs we have read the story of the organization of the first presbytery and the first synod. Now we come to the first General Assembly. We have been taking it for granted that the reader understands that there are four courts in the Presbyterian Church: the Session, the Presbytery, the Synod, and the General Assembly. The highest of these is the General Assembly.

While statesmen were busy writing the Constitution and organizing the national government, Presbyterian leaders were busy preparing to organize a nation-wide Presbyterian Church, with the General Assembly at its head.

In 1788 there was a re-division of the church into four synods to be known as the synods of Philadelphia, New York and New Jersey, Virginia, and the Carolinas. In these synods there were sixteen presbyteries,

one hundred and seventy-seven ministers, eleven licentiates and candidates for the ministry, four hundred and thirty-one churches, and about twenty thousand members.

In 1789 the General Assembly was organized in Philadelphia. In that same year George Washington became President of the United States. Very cordial letters were passed between the new Assembly and the new President. There were only twenty-two ministers and ten elders present at the meeting of that first Assembly. We must remember that distances were great and the modes of travel very primitive in those days.

With the organization of the Assembly, the church was prepared to press forward in its work with more efficiency than ever. The Presbyterian Church at this time had great prestige because of the part which Presbyterians had taken in the terrible struggle for American indepedence. Its whole outlook for the future was probably more favorable than that of any other denomination.

The Co-operative Union of Presbyterians and Congregationalists.—In the latter part of the eighteenth century, French infidelity had a large influence in America. Some of our leading statesmen were affected by it. A spiritual deadness seemed to settle down upon the country. In the meantime the population was increasing rapidly. Thousands of people were emigrating from the older settlements along the Atlantic coast to western New York, Ohio, Indiana, Tennessee and Kentucky. The church faced a tremendous task in trying to overcome the spiritual deadness of the older sections of the country, and in trying to meet the spiritual needs of the newer sections.

Facing these conditions, the Presbyterian Church and certain sections of the Congregational Church entered into a plan of co-operative union, in 1801, with a view to doing more effective home mission work among the rapidly growing population in what they then called the west. By this plan of union, a Congregational minister might become the pastor of a Presbyterian Church and might have a seat in Presbyterian Church courts, and at the same time a Presbyterian minister might become pastor of a Congregational Church. The motives behind this plan were good, but it was a mistake as we shall see later.

For thirty-five years after this plan of union the Presbyterian Church in America had the most remarkable growth which it has ever had in the same length of time. The best statistics available show that the Presbyterian Church in America in 1800 had 189 ministers, 449 churches, and 20,000 members. In 1837 it had 2,140 ministers, 2,965 churches, and 220,000 members. In thirty-five years the membership of the church was increased elevenfold. At present it takes our church twenty-five or thirty years to double its membership.

This rapid growth was partly the result of the plan of union. In the operation of the plan the Presbyterians got a large majority of the Congregationalists who moved west. This rapid growth was also partly the result of a great revival of religion which swept over large sections of the country. This revival was most marked in Kentucky and Tennessee.

As the revivals in Kentucky and Tennessee proceeded, it was apparent that the Presbyterian Church did not have an adequate supply of ministers to look after the large numbers who were coming into the

church. Some of the brethren wanted to lower the standard of education for the ministry and to ordain men who had not taken the regulation college and theological training. A controversy arose which resulted in the formation of the Cumberland Presbyterian Church in 1810.

The rapid growth of the Presbyterian Church and the urgent demand for ministers resulted in the founding of a large number of theological seminaries in this period. The following seminaries were founded in rapid succession: Princeton (1812), Union in Virginia (1812), Auburn (1819), Western (1827), Columbia (1828), Lane (1829), and McCormick (1830).

During this period many new presbyteries and several new synods were organized. Boards of Home Missions, Foreign Missions, Education, and Publication were established. It was a period of growth and organization all along the line.

Division into Old School and New School. — Our hearts are cheered when we read this story of the remarkable growth of the Presbyterian Church. But all was not going well. The plan of union with the Congregationalists resulted in a great deal of looseness in government and in doctrine as the years went by. In the newer synods the Presbyterian Church was becoming more and more Congregational in its church government, insomuch that it was nicknamed the Presbygational Church. Not only so, but some of the Congregationalists who came into the Presbyterian Church brought a looseness of doctrine with them. The church became divided into two parties, the Old School and the New School.

In 1836 the New School party had the majority in the General Assembly. This alarmed the Old School party and they had a majority in the Assembly in 1837. With this majority they passed resolutions declaring the plan of union with the Congregationalists unconstitutional, abrogating the plan, and declaring all that was done under the plan null and void. By these resolutions four whole synods which were organized under the plan of union were cut off. This split the Presbyterian Church almost half in two, and each became a separate and distinct denomination. The Old School Assembly had about 120,000 members, and the New School Assembly had something over 100,000 members.

This division was distressing, but it was inevitable. The plan of union was a mistake from the beginning. These heroic measures seemed to be necessary for the preservation of the purity of the church. Nevertheless, the division was a severe blow to Presbyterianism in America.

The Gathering Clouds.—After the division, the Old School grew more rapidly than the New School. This was to be expected as the Old School got the larger part of the church property and as it maintained its organization and machinery intact. But neither grew very rapidly. It was not a good time for church growth. The war clouds were gathering on the horizon. The whole nation was being distracted by bitter discussions concerning slavery and various political questions. The Baptist and Methodist churches both split into northern and southern branches over the slavery question in 1845.

The Old School Presbyterian Assembly in 1845 passed some resolutions concerning slavery which were denounced by the anti-slavery element as being a pro-slavery document. In 1846, the New School Assembly passed some very drastic resolutions, condemning slavery as being opposed to the principles of the law of God, the precepts of the Gospel, and the best interests of humanity. However, the Presbyterians held together for a good many years after the Baptists and Methodists had split.

In 1857, the New School Assembly passed some anti-slavery resolutions which were even more drastic than the resolutions of 1846, whereupon the southern branch of that church withdrew and organized a separate New School Church in the South, which was named The United Synod of the South. It had about 10,000 members.

Old School Division into North and South.—Notwithstanding the fact that other denominations had divided into North and South on the subject of slavery, the Old School Assembly held together until 1861. When the Old School Assembly met in Philadelphia in May, 1861, the Civil War was on and the whole country was in a state of intense excitement. Some hoped that even under these circumstances the Old School Presbyterian Church might still hold together. But all the causes that had tended to divide the nation were operating to divide the Presbyterian Church. However, the immediate cause of the division was the adoption of a paper by the General Assembly known as the "Gardiner Spring Resolutions." These resolutions called upon all Presbyterians, North and South, to support the Federal government in Washington in its conflict with the states

which had seceded and with the Confederate government. It was impossible for Presbyterians in the South to do this. Besides in passing these resolutions, the General Assembly had left its purely spiritual sphere and gone into the sphere of politics. Because of the Gardiner Spring Resolutions, that part of the Old School Church which lay in the South withdrew and organized what is now known as the Southern Presbyterian Church. This whole subject will be discussed more fully in the next chapter.

At the beginning of 1837 there was one Presbyterian Church. By the end of 1861 this church had been split into four branches, each constituting a separate and distinct denomination. In each case there seemed to be good and necessary reasons for the division, nevertheless it must have grieved the heart of the Master who prayed so earnestly for unity.

Re-union and Growth.—It is not possible here to trace the history of the church through the terrible days of the Civil War. The church always suffers in times of war. But there were to be brighter and better days after the war clouds had passed. The Old School North and the New School North began to get closer together as soon as the war was over, and in 1870 they were re-united amid scenes of great rejoicing. The united church from that day to this has been called "The Presbyterian Church in the United States of America." For short, we call it "The Presbyterian Church U. S. A." In the south we frequently, but improperly, call it "The Northern Presbyterian Church."

After the re-union, the Presbyterian Church U. S. A. went forward with great zeal. There was a remarkable movement of the population westward in those

days. Horace Greeley said: "Young men, go west and grow up with the country." Multitudes of them did it. The Presbyterian Church followed this great westward movement with an aggressive home mission policy which has probably never been surpassed. The full history of this home mission work would read like a romance.

This church also developed its foreign mission work very rapidly, until it now ranks as one of the greatest foreign missionary churches in the world. Its foreign mission work has been conducted by strong, statesman-like leaders.

Revision of the Confession of Faith.—In 1903 the Presbyterian Church U. S. A. revised the Westminster Confession of Faith. For fifteen or twenty years there had been a growing demand for revision. The revisions which were made were not very radical. The text of the Confession was slightly changed in three paragraphs. These changes were of no considerable importance. Of far greater importance was the "Declaratory Statement" which was added to the Confession to interpret the chapter on the Decrees of God. This Declaratory Statement did not destroy the Calvinism of the Confession, but it toned down its Calvinism considerably. Perhaps it is still strong enough for the average Presbyterian. There were also added to the Confession two chapters, one on "The Holy Spirit" and one on "The Love of God and Missions." These are two excellent chapters.

Another Re-union.—After the revision of the Confession of Faith, the Presbyterian Church U. S. A. issued an invitation to all other Presbyterian bodies in America to unite with them in forming one great

American Presbyterian church. The Cumberland Presbyterian Church, which had split off from the main line in 1810, accepted the invitation, and in 1906 united with the Presbyterian Church U. S. A. on the basis of the revised Confession of Faith. The union was not a perfect one, as about one-third of the members of the Cumberland Presbyterian Church declined to go into the union.

Growth and Organization.—Since this latest re-union, the church has continued to grow steadily. In 1900 it had a membership of 1,008,000. By 1927 this membership had grown to 1,928,000. This is by all odds the largest membership of any single Presbyterian church in the world. The next largest is the Presbyterian Church of Scotland, with a membership of 763,000.

As the Presbyterian Church U. S. .A. has grown larger, it has given a great deal of attention to organization, until it is one of the most thoroughly organized churches in the world. In recent years, the General Assembly has brought all of its missionary and benevolent work under four large boards, namely: "The Board of National Missions," "The Board of Foreign Missions," "The Board of Christian Education," and "The Board of Ministerial Relief and Sustentation." Each of these boards is thoroughly organized into various departments, with secretaries and strong sub-committees in charge of each department.

During the past few years, there has been raised a large pension fund for ministers, amounting to about $15,000,000. The last General Assembly accordingly directed that the name of "The Board of Ministerial Relief and Sustentation" should be changed to "The Board of Pensions of the Presbyterian Church in the

United States of America." The purpose of this pension fund is to provide for sick or aged ministers and for the widows and orphans of deceased ministers. This is a noble example for all branches of the church.

Doctrinal Controversies.—In recent years the Presbyterian Church U. S. A. has been very much disturbed by doctrinal controversies, and the end is not yet. The controversies involve, in a general way, all the questions which are at issue between Fundamentalism and Modernism. In a more specific way they involve the questions of the inspiration of the Bible, the nature of the Atonement, the Virgin Birth, and the bodily resurrection of our Lord. There is evidently a considerable liberal element in the church, and yet every time the General Assembly has taken official action concerning these doctrines, it seems to have stood firmly by the teachings of the Bible, and the teachings of the Confession of Faith. It is to be hoped that these controversies may be attended with clarifying and purifying power in this great branch of the Presbyterian Church.

Questions and Topics for Study

1. Name all the European sources from which Presbyterians came to America in the early history of this country.
2. Who was Francis Makemie and what did he do?
3. Tell about the organization of the first Presbytery and the first Synod.
4. What caused the division into Old Side and New Side in 1741?
5. Tell something of Presbyterian Home Missions in Virginia and North Carolina between 1740 and 1760.
6. What part did Presbyterians play in the Revolutionary War, and what were they fighting for?
7. When and where and how was the first General Assembly organized?
8. What sort of a union was formed with the Congregationalists in 1801, and why?
9. What were the causes which divided the church into the Old School and the New School in 1837?
10. What causes divided the Old School into northern and southern branches in 1861?
11. What re-unions took place in 1870 and in 1906?
12. In what ways did the Presbyterian Church revise the Confession of Faith in 1903?
13. Tell something of the growth and organization of the church since 1900.

CHAPTER IX

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Its Name. — The first General Assembly of this church was organized on December 4, 1861. From 1861 to 1865 its official name was "The Presbyterian Church in the Confederate States of America." At the close of the Civil War, its name was changed to "The Presbyterian Church in the United States," and that has been its official title ever since. However, it is popularly called "The Southern Presbyterian Church," but that is not its official name. In fact, the General Assembly of 1865, in re-naming the church, very emphatically rejected the title "The Presbyterian Church in the South," when it was proposed as a possible name for the new church.

Its Beginning.—While December 4, 1861, may very properly be called the birthday of our church, its history began more than two hundred years before that date. It began with the first Presbyterian settlers who located in southern territory. As early as 1640 English Puritans with Presbyterian leanings began to settle on the eastern shore of Virginia and Maryland. By 1650 a few Scotch-Irish had settled in Virginia, and a little later a perfect stream of them poured into Virginia, North Carolina, and South Carolina. Scotch Presbyterians settled in the Carolinas at a very early date. After the revocation of the Edict of Nantes a great many French Huguenots came to Virginia, South Caro-

lina and Georgia. During the eighteenth century a great many German Calvinists settled in Maryland, Virginia, the Carolinas, and Georgia. Dutch Presbyterians direct from Holland settled in Maryland and South Carolina by the middle of the eighteenth century. Presbyterians from Switzerland settled in the eastern Carolinas during the eighteenth century. All of these elements entered into the make-up of the Presbyterian Church in the United States. If a show of hands is taken at any large, representative Presbyterian gathering today, all of these groups will be represented, but the Scotch-Irish group will always be the largest.

Organization.—Rev. Frances Makemie began to organize Presbyterian churches on the eastern shores of Maryland and Virginia as early as 1684. The French Huguenots began organizing Presbyterian churches in and around Charleston, South Carolina, about 1687. In the Valley of Virginia the Presbyterians began to organize churches about 1730. The first Presbyterian church in Georgia was organized in 1735. Rev. Samuel Davies began his great work around Richmond, Virginia, in 1747. About 1750, Presbyterian evangelists began work in North Carolina. These few facts will show that Presbyterian churches were springing up almost simultaneously in various parts of the south.

In 1755 the Presbytery of Hanover was organized. It embraced in a general way all the territory south of the Potomac, but some of the individual churches in the more remote south were never officially connected with it. The Presbytery of Orange was organized in 1770, and in a general way embraced everything south of Virginia. In 1788 the Synod of Virginia and the Synod of the Carolinas were organized and became con-

stituent parts of the General Assembly, which was organized in Philadelphia in 1789. As time went on, many other Presbyterian churches, presbyteries and synods were organized in the South. From 1789 to 1861 all of these formed a part, a very important part, of the Presbyterian Church in the United States of America. The Southern Presbyterian Church had a large share in the history of the church during all these years, and that history is a part of our heritage.

The Separation.—In 1861 practically all the presbyteries in the South withdrew from the Presbyterian Church in the United States of America. All the causes which had divided the United States into North and South at that time tended to divide the church, but the immediate cause which brought about the separation was the adoption by the General Assembly of the Presbyterian Church, in session in Philadelphia in May, 1861, of a set of resolutions which are known as the "Gardiner Spring Resolutions." The objectionable resolution reads as follows:

"That this General Assembly, in the spirit of that Christian patriotism which the Scriptures enjoin and which has always characterized this church, do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity of these United States, and to strengthen, uphold, and encourage the Federal Government in the exercise of all its functions under our noble Constitution; and to this Constitution, in all its provisions, requirements, and principles, we profess our unabated loyalty.

"And to avoid all misconception, the Assembly declare that by the terms 'Federal Government,' as here used, is not meant any particular administration, or the

peculiar opinions of any particular party, but that central administration which being at any time inaugurated according to the forms prescribed in the Constitution of the United States, is the visible representative of our national existence."

The Hodge Protest. — When this resolution was passed, eight Southern states had already seceded from the Union and the Confederate Government had been fully organized. A burning question which confronted every southern man was whether he owed his allegiance to the Federal Government or to his own state which had become a part of the Confederate Government. We can all see at once that this is a political question to be decided by a man's own conscience, and not a religious question to be decided by a church court. General Robert E. Lee had to face this question. He held a high position in the Federal army and could have been commander-in-chief. He was opposed to secession. When his native State of Virginia seceded, the question arose as to whether he owed his first allegiance to the Federal government or to his own native State of Virginia. He promptly resigned his position in the army and gave his whole allegiance to his native state.

Even in those troublous days there were a great many outstanding men in the Presbyterian Assembly who saw clearly that the resolution was dealing with a political question and not a religious one. Among these men was Dr. Charles Hodge, Professor of Theology in Princeton Theological Seminary. Dr. Hodge felt this so strongly that he drew up a protest which was signed by himself and fifty-seven other members of the Assembly. We can give only the heads of the protest. They are as follows: (1) "We deny the right of the

General Assembly to decide the political question, to what government the allegiance of Presbyterians as citizens is due." (2) "The action of the Assembly makes loyalty to the Federal Government a term of membership in the church." (3) "The action of the Assembly was altogether unnecessary and uncalled for." (4) "We regard the action of the Assembly as unjust and cruel in its bearing on our Southern brethren." (5) "The act of the Assembly will not only diminish the resources of the church, but greatly weaken its power for good."

The First General Assembly.—During the summer of 1861 one southern presbytery after another withdrew from the jurisdiction of the General Assembly of the Presbyterian Church in the United States of America, until forty-seven had withdrawn. In each case the presbytery gave the unconstitutional character of the Gardiner Spring Resolutions as the reason for its withdrawal. On December 4, 1861, commissioners from these forty-seven presbyteries met in Augusta, Georgia, and organized the General Assembly of the Presbyterian Church in the Confederate States of America. It is interesting to note that Dr. Joseph R. Wilson was at that time pastor of the Presbyterian Church of Augusta, in which the General Assembly was organized, and that his son, Woodrow Wilson, was then a bit of a boy a little less than five years of age.

Dr. B. M. Palmer, a native of Charleston, South Carolina, but at that time pastor of the First Presbyterian Church of New Orleans, preached the opening sermon. His text was Ephesians 1: 22, 23, and his subject was: "The Headship of Christ Over the Church." He emphasized the fact that Christ, and not Caesar, is the

head of the church, and that the mission of the church is purely spiritual, and not in any sense political. Dr. Palmer was one of the greatest preachers that our church has produced and he was at his very best on that great occasion. After the opening sermon Dr. Palmer was elected moderator of this first General Assembly of our church.

Address to All the Churches.—One of the first things which this General Assembly did was to prepare and publish an "Address to All the Churches of Jesus Christ Throughout the Earth." This address covers thirteen large pages in a large book, and was prepared by a committee of which Dr. James H. Thornwell of Columbia, South Carolina, was chairman. It is a notable document and should be read in full by every Southern Presbyterian. In this address the General Assembly tells all the churches of all the world why the Southern Presbyterians withdrew from the Presbyterian Church in the United States of America, and why they were now organizing a General Assembly of their own.

The first reason given is the Gardiner Spring Resolutions. These resolutions violated the constitution of the church, by introducing a purely political matter into a church court. However, the address goes on to say: "We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of church courts. The spirit of these proceedings, if allowed to prevail, would forever banish peace from the church. . . . For the sake of

peace, therefore, for Christian charity, for the honor of the church, and for the glory of God, we have been constrained as much as in us lies to remove all occasion of offense. We have quietly separated, and we are grateful to God that, while leaving for the sake of peace, we leave it with the humble consciousness that we ourselves have never given occasion to break the peace. We have never confounded Caesar and Christ, and we have never mixed the issues of this world with the weighty matters that properly belong to us as citizens of the Kingdom of God."

The second reason given for separating and founding a new church was that a new nation, the Confederate States of America, had been formed and that in Protestant countries church organizations have usually followed national lines.

The third reason given was that the North and South held diametrically opposite views on the subject of slavery. The address declares: "The antagonism of northern and southern sentiment on the subject of slavery lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war." This difference of opinion and antagonism could only be a source of constant friction and irritation in the church courts. Five pages of the address are devoted to the exposition of the views of slavery which were held by this first General Assembly. It is the fullest and clearest exposition of that subject to be found in the documents of our church.

In conclusion, the address says: "The ends which we propose to accomplish as a church are the same as those which are proposed by every other church. To

proclaim God's truth as a witness to the nation; to gather his elect from the four corners of the earth, and through the Word, ministers and ordinances, to train them for eternal life, is the great business of his people. The only thing that will be at all peculiar to us is the manner in which we shall attempt to discharge our duty. In every department of labor, except the pastoral care of congregations, it has been usual for the church to resort to societies (boards) more or less closely connected with itself, and yet logically and really distinct. It is our purpose to rely upon the regular organs of our government and executive agencies immediately responsible to them. We wish to make the church not merely a superintendent, but an agent. We wish to develop the idea that the congregation of believers, as visibly organized, is the very society or corporation which is divinely called to do the work of the Lord." In other words, it was the purpose of the General Assembly to carry on its great benevolent and missionary enterprises through Executive Committees, which would be directly amenable to and agents of the General Assembly, and not through Boards which were more or less independent of the General Assembly, as was the case in the Presbyterian Church in the United States of America, from which they had withdrawn. So to this day, our General Assembly has Executive Committees and not Boards.

Executive Committee of Foreign Missions.—One of the first things that the General Assembly did was to create an Executive Committee of Foreign Missions and to adopt a missionary platform. The platform was prepared by Dr. John Leighton Wilson, a native of Sumter County, South Carolina, who had been a mis-

sionary to Africa for twenty years. We wish that we had space for the whole of this inspiring document. One paragraph will show something of its lofty spirit:

"The General Assembly desires distinctly and deliberately to inscribe on our church's banner, as she now first unfurls it to the world, in immediate connection with the headship of our Lord, his last command: 'Go ye into all the world and preach the gospel to every creature;' regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence, and as one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources so as to cause her to carry on, with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity."

The Assembly took the following action as to the composition of this Executive Committee: "It shall consist of a secretary, a treasurer, and nine other members, three of whom, at least, shall be ruling elders or deacons, or private members of the church, all appointed annually by the General Assembly, and shall be directly amenable to it for the faithful and efficient discharge of the duties intrusted to its care." This rule has been changed a number of times since.

Dr. John Leighton Wilson was the first Secretary of Foreign Missions, and held that position from 1861 to 1885. The foreign mission office was located in Columbia from 1861 to 1875, in Baltimore from 1875 to 1889, and has been located in Nashville since 1889.

It was impossible for Southern Presbyterians to send foreign missionaries across the seas in 1861, for the war was on and southern ports were blockaded. So the Executive Committee did work among the American Indians during the years of the war. In 1867 the Southern Church started a mission in China. That was the first work undertaken by our church in a foreign land. From that small beginning the work has grown until now we have about five hundred foreign missionaries in China, Japan, Korea, Mexico, Brazil and Africa. In the meantime the contributions of the home church to foreign missions have grown from a few thousand dollars to more than a million and a half dollars annually. Today the Presbyterian Church in the United States is looked upon as one of the outstanding missionary churches of the world. The vision of the missionary platform adopted by the Assembly of 1861 is being realized.

Executive Committee of Home Missions.—The first General Assembly also created an Executive Committee of Domestic Missions. The name has since been changed to the Executive Committee of Home Missions. The rules adopted concerning the composition and government of this Committee were practically the same as those for the Foreign Mission Committee. This Committee was at first located in New Orleans, but was moved from place to place, because of the exigencies of the war, until it was associated with the Foreign Mission Committee in Columbia in 1863. It was moved with the Foreign Mission Committee to Baltimore in 1875. In 1886 it was separated from the Foreign Mission Committee and moved to Atlanta, where it has remained ever since.

At first this Committee had to begin its work in a very small way for lack of workers and for lack of means. But the scope of its operations has so broadened that it now includes work for the mountain people, for foreign-speaking people, for the Jews, for the Indians, for the Negroes, and other classes in the homeland who need the Gospel. This Committee also has oversight of evangelism, church erection, and sustentation. The contributions for this cause have grown from a few thousand dollars to more than a half million dollars annually.

Executive Committee of Christian Education and Ministerial Relief.—The first General Assembly also created an Executive Committee of Education. At first its only function was to supervise the education of candidates for the ministry and to assist them financially. This Committee was constituted in practically the same way as the other Executive Committees. The name and functions of the Committee have been changed from time to time until it is now called the Executive Committee of Christian Education and Ministerial Relief. Its work at present includes the supervision of the education of candidates for the ministry and for mission work, the rendering of assistance to aged and infirm ministers and to the widows and orphans of deceased ministers, the stimulation of interest in Christian Education as represented by the many Presbyterian schools and colleges in the bounds of the church, the assisting of Presbyterian students in securing an education, the oversight of the spiritual life of Presbyterian students in state institutions, and many others which tend to advance the cause of Christian educa-

tion. This Committee has been located in Louisville since 1904.

Executive Committee of Publication and Sabbath School Work.—The first General Assembly created an Executive Committee of Publication. Later on when this Committee was given oversight of the Sabbath School work, its name was changed to its present form. Steps are now under way to change its name to the Executive Committee of Religious Education. This Committee was located in Richmond, where it has been from 1861 to the present. During the Civil War its buildings and all of its belongings were burned.

The original purpose of this Committee was to publish and circulate religious books and literature. At first there was a strict rule that no book could be published until it had been examined and approved by at least seven members of the Committee, but the rule was soon found impracticable and was changed.

The work of the Committee began in a very small way, but it has been enlarged until it includes several very important departments of the church's work. At present it does a large business in the publication and sale of religious books. It prepares and publishes millions of copies of Sunday School lesson helps and quarterlies for all departments of the Sunday School. This requires a large editorial staff. In addition to this, it does a large work in the way of Sunday School extension and teacher training. It also has supervision of all young people's societies for the whole church.

The Committee on the Assembly's Work.—As the years have gone by, much of the work of our church has been done through the Executive Committees mentioned above, and much of the history of the church is

wrapped up in the history of these Executive Committees. From time to time changes were made in these Committees and several new Executive Committees were created, but these new committees have been consolidated with the old ones, so that we have today the four original Executive Committees which were created by the first Assembly in 1861. Owing to the growth of the church and its work, the scope and duties of these Executive Committees have been much enlarged since they were appointed by the first Assembly.

As the Executive Committees are located in different parts of the church, and as they are working along different lines, it can be readily seen that the tendency would be for them to work independently of each other. There was need for a unifying force. Accordingly, in 1910 the General Assembly created what was called the General Assembly's Permanent Committee of Systematic Beneficence. This was not an Executive Committee, but one of its functions was to unify and coordinate the work of the Executive Committees.

In 1921 the General Assembly changed the name of this Committee and called it the General Assembly's Stewardship Committee, and enlarged its duties and powers. For six years this Stewardship Committee rendered a very valuable service in stimulating Christian liberality and in unifying the work of the church.

In 1927 the General Assembly made a still greater change when it discontinued the General Assembly's Stewardship Committee and created the Committee on Assembly's Work. This Committee is popularly known as the Committee of Forty-four, because it consists of forty-four members, thirty-three men and eleven women. The Assembly's Work Committee, as its name

implies, has oversight of all the Executive Committees and of practically all of the Assembly's agencies, including the Woman's Auxiliary, the Men of the Church, and Stewardship. In fact, sub-committees of the Assembly's Work Committee constitute the Assembly's Executive Committees. Twelve of the forty-four members constitute the Executive Committee of Foreign Missions; seven the Executive Committee of Home Missions; seven the Executive Committee of Christian Education and Ministerial Relief; and seven the Executive Committee of Publication and Sabbath School Work, whose name is now in process of being changed to the Executive Committee of Religious Education. Five of the forty-four members constitute a sub-committee on Woman's Work, and five a sub-committee on Stewardship and the Men of the Church. One of the chief functions of the Assembly's Work Committee is to give complete unity and co-ordination to the work of all the Assembly's Executive Committees and agencies.

The Growth of the Church.—When the General Assembly was organized in 1861, it had 10 synods, 47 presbyteries, 700 ministers, 1,000 churches, and about 70,000 communicants. In 1927 it had 17 synods, 91 presbyteries, 2,280 ministers, 3,591 churches, and about 440,000 communicants. The communicants have increased more than sixfold in sixty-five years. A study of statistics will show that our church has doubled its membership in each twenty-five years since it began its separate existence. At that rate, we should have one million communing members before 1960.

In the early days, our church grew rapidly because other Presbyterian bodies knocked at its door and were

gladly received. The following are some of the larger groups which came into our church: The United Synod of the South (1864), the Presbytery of Patapsco (1867), the Alabama Presbytery of the Associate Reformed Church (1867), the Synod of Kentucky (1869), the Associate Reformed Presbytery of Kentucky (1870), and the Synod of Missouri (1874). These unions brought into the Presbyterian Church of the United States about 35,000 communing members. But the church has owed its steady growth during all these years to godly parents, faithful pastors, consecrated Sunday School teachers, self-sacrificing home missionaries, earnest evangelists, and many other devoted workers who have been good witnesses for Jesus Christ.

Woman's Work.—Since the beginning of the Christian era, women have taken a deep interest in the work of the church. Some one has said that women were last at the cross and first at the tomb. Some of the best helpers that the Apostle Paul had in his great work were women.

So it has been in our church. The women have always taken a deep interest, and have always been among the best helpers in every department of the church's work. They began very early in the history of our church to organize themselves into societies for church work. In the Minutes of the Assembly of 1875 we read: "This Assembly calls attention to the remarkable fact that the gifts of our Sabbath Schools and the Women's Missionary Associations, during the year past, amount to one-third of the entire sum furnished by the regular contributions of the churches. And in view of this fact, the churches are urged to increase these Associations."

In the Assembly's Minutes of 1878 we find this resolution: "Congregations are exhorted to encourage the formation of Ladies' Missionary Societies, wherever they do not already exist, for the purpose of raising funds for foreign missions."

In response to such resolutions as these, women's societies were organized in the great majority of the individual churches. In 1888 the local societies within the bounds of East Hanover Presbytery and those within the bounds of Wilmington Presbytery were organized into Presbyterial Unions. It will be remembered that Hanover Presbytery was the first presbytery organized in the bounds of the Southern Presbyterian Church. Other Presbyterials were organized in rapid succession.

In 1904 the Presbyterials of Virginia were organized into the Synodical Auxiliary of Virginia, and the Presbyterials of Texas were organized into the Synodical Auxiliary of Texas. A few years later synodical auxiliaries were organized in other synods.

In 1912, by an act of the General Assembly, a church-wide organization for woman's work was established, having as its name: "The Woman's Auxiliary of the Presbyterian Church in the United States." This organization was intended by the General Assembly to include all synodicals, presbyterials, and local societies, thus embracing all of the organized work of women in the church. Mrs. Hallie Paxson Winsborough, the granddaughter of Stephen Paxson, the noted Sunday School worker and organizer, was chosen as Superintendent of the Woman's Auxiliary for the whole church. Under her leadership the work has gone forward until the Presbyterian Church in the United

States probably has the most thoroughly organized work for women that can be found in any church.

Young People's Societies.—An important part of the history of any church is the history of the religious life of its young people, for as some one has said, the church of tomorrow walks in the boys and girls of today. The future of the church is in the hands of our young people.

A very able report on the work of the young people was made to our General Assembly in 1893 by a committee that had been appointed by the previous Assembly to study the whole question. A paragraph from that report says: "This movement among the young people is the most distinctive and conspicuous feature of the life of the church today. The magnitude of the movement is easily appreciated by the mere enumeration of the number and variety of young people's societies that have sprung into being, and have grown with amazing rapidity in members and influence." The magnitude of the movement has grown tremendously in the twenty-five years since that paragraph was written.

In 1895 the General Assembly made full plans for the organization of a denominational society for the young people, to be known as The Westminster League. The Assembly's Minutes for that year contain a full and elaborate constitution for this League. Three years later the General Assembly passed this sympathetic resolution: "We recommend to our sessions and ministers the importance of giving to our young people encouragement and help in the organization of societies calculated to train and develop them in every good work; and in all cases where societies have been organized antagonistic or in anyway unfriendly to our

system of doctrine or government, we recommend not the destruction of such organizations, but an earnest effort to bring them into active sympathy with the true spirit of Presbyterianism."

In 1916 the Synod of Texas overtured the General Assembly to adopt the Christian Endeavor as the official young people's society of our Church. The General Assembly replied: "We recommend that, while the Assembly does not see its way clear to adopt the name Christian Endeavor at this time for all its young people's societies, inasmuch as this organization, known as the United Society of Christian Endeavor, embodies the essential principles of absolute sessional control, is so adaptable to the principles that must govern such work in a Presbyterian church, and has been so greatly owned of God in its service throughout the world, this Assembly does most cordially and earnestly commend the Christian Endeavor to all its pastors and sessions, urging them, wherever they do not now exist, to establish a Young People's Society of Christian Endeavor." With this official commendation, the Christian Endeavor grew very rapidly in our church.

In recent years the young people have been holding large summer conferences in all the synods for the purpose of studying the Bible, Church History, Religious Education and various forms of church work. These conferences have given a great impetus to young people's work. In some of the synods they have resulted in the organization of synodical leagues, presbyterial leagues, and district leagues for young people. These leagues are along denominational lines. In the meantime there has been a distinct movement among the young people themselves to make their local Christian

Endeavor Societies conform more and more to the Presbyterian Progressive Program, thus making them more and more denominational.

While all of this has been going on, the study of Religious Education has gone forward by leaps and bounds. Theological seminaries, training schools, colleges and universities have established departments of Religious Education. The outstanding authorities in Religious Education are emphasizing the necessity of having a unified program for the religious education and development of our young people. As it is now, many of our young pepole are linked up with three separate and distinct organizations, the Sunday School, the Christian Endeavor, and the young people's league. Teachers in the department of Religious Education in many institutions are insisting that a way must be found by which all of this work for young people and by young people can be brought together into one unified program for the fullest development of the religious life of young people. This is a matter which needs the most thoughtful attention of the church. View it as you will, the young people's movement is one of the most hopeful signs on the church's horizon today.

The Men of the Church.—In 1923 the General Assembly launched a movement to organize the men of the church. The movement is going forward under competent leadership and seems to be making good progress. It is still too early to prophesy whether it will be possible to organize the men of the church as thoroughly as the women and the young people have been organized. The problem is different. However, it is evident to those whose memories stretch over a

half century that the men are taking a larger interest in the work of the church than they did a generation ago. This is evidenced by the large Bible classes for men, by their evangelistic clubs, and in various other ways.

Education.—Since the days of John Calvin and John Knox, the Presbyterian Church has been deeply interested in Christian education. Wherever Presbyterians have gone they have built schools and colleges. The Presbyterians who settled the southern part of the United States began to build educational institutions before the Revolutionary War. Back in those early days the foundations of some of our well-known Presbyterian colleges were laid. In the early part of the nineteenth century they began to build theological seminaries. Union Theological Seminary in Virginia was founded in 1812, and Columbia Theological Seminary in 1828.

At the time of the separation in 1861, the Presbyterian Church in the South had quite a number of well-established institutions. Many others have been built. Today the Presbyterian Church in the United States has 96 educational institutions with 1,000 teachers, 15,000 students, 625 buildings. The property of these institutions is valued at $21,000,000, and they have endowments amounting to $10,000,000.

These 96 institutions include four theological seminaries, the General Assembly's Training School, nineteen colleges, eleven junior colleges, twelve secondary schools, thirty mountain schools, two schools for colored people, two schools for Mexicans, and fifteen orphans' homes. These figures make it clear that the Presbyterian Church is still deeply interested in Chris-

tian education. But it must be said in all fairness that nearly every one of these institutions is in need of buildings, equipment, and a large support fund. These are difficult times for church schools and colleges. Originally the church built schools because nobody else was doing it. However, in these latter days the state, with its power of taxation, is appropriating many millions of dollars annually for the building and support of schools, colleges and universities. This makes it increasingly difficult for the church institutions to compete with state institutions in buildings and equipment. Yet there is large need for church schools and colleges. With the complete separation of church and state, it is impossible to apply any religious test in the selection of teachers for state institutions. It is also impossible to use state funds for the teaching of religion or even the teaching of the English Bible in state-supported institutions. So if the Presbyterian Church wishes to give her young people a Christian education, and if she wishes to train ministers and leaders for Christian service, it will be necessary for her to continue to support Presbyterian schools and colleges.

In the meantime, there are thousands of students going from Presbyterian homes to state institutions, and our church, through the Executive Committee of Christian education, is endeavoring to look after the spiritual welfare of these students. There is still much to be done in this field.

Relation to Other Denominations.—As we have already seen, our first General Assembly issued an "Address to the churches of Jesus Christ throughout the world." In that address the Assembly explained the principles for which it stood, and then extended the

right hand of fellowship to all those churches which were willing to receive the right hand on those principles. One or two paragraphs from the closing part of the address express this thought in a striking way: "We offer you the right hand of fellowship. It is for you to accept or reject it. We have done our duty. We can do no more. Truth is more precious than union, and if you cast us out as sinners, the breach of charity is not with us as long as we walk according to the light of the written Word. . . . We greet you in the ties of Christian brotherhood. We desire to cultivate peace and charity with all our fellow Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order."

Friendly relations were soon established with the leading evangelical denominations of America, with the Presbyterian churches in Scotland, and with other churches on the continent of Europe. Naturally, the most difficulty was experienced in establishing fraternal relations with the Presbyterian Church in the United States of America, from which our church had withdrawn after the passage of the Gardiner Spring Resolutions. The relations were tense at the time of the separation. They became much more tense during the Civil War and the days of Reconstruction. The story is a long and painful one, too long for a short history. Fraternal relations were finally established between these two great branches of the Presbyterian Church in 1882, twenty-one years after the separation. Since that time their relations have been of a most cordial nature, and from time to time the question of a reunion has been raised.

The following are some of the arguments which are given in favor of the union of the Presbyterian Church in the United States of America (Northern) and the Presbyterian Church in the United States (Southern). They were formerly one and have much history and many traditions in common. Their doctrinal standards and form of government are practically the same. In the border states there is much overlapping and some irritation. Much friction would be avoided and much economy in administration would be effected by union. The various branches of Protestantism are sadly divided. In the United States there are sixteen different kinds of Methodists, twenty different kinds of Lutherans, fourteen different kinds of Baptists, and ten different kinds of Presbyterians. Jesus prayed very earnestly for the unity of His people. The union of these two great branches of the Presbyterian Church would make for unity.

The following are some of the reasons which are given against such a union: The Gardiner Spring Resolutions still stand. The Southern Church still believes in the spiritual, non-political character of the church. The Northern Church is not so strict and still deals with matters which are political. The Southern Church is strict in its interpretation of its doctrinal standards. The Northern Church is not so strict. There is more liberalism and modernism in the Northern Church. There is a difference in temperament and point of view. The two churches are not homogeneous. They also hold different views on the race problem. The union would make a large, unwieldy church. Some form of co-operative union would be better than organic union. There should be spiritual unity, a unity of faith and hope and love, before outward union.

In the "Address to the Churches," the Assembly of 1861 expressed the desire to cultivate peace and charity with all Christians throughout the world. That desire has been realized. The Presbyterian Church in the United States is today on the most cordial terms with all evangelical denominations everywhere.

Characteristics.—A church, like an individual, has some distinctive characteristics. The reader will find it worthwhile to try to make his own list of the characteristics of the Presbyterian Church in the United States. Here are some that have occurred to us:

1. A firm conviction that the mission of the church is entirely spiritual, and in no sense political. This was the issue on which the separation occurred when the Assembly in Philadelphia, in 1861, passed the Gardiner Spring Resolutions. We believe in the absolute separation of church and state. This does not keep the church from dealing with great moral and ethical questions, but it should deal with them from a spiritual and not a political point of view.

2. A strict interpretation of its doctrinal standards. The Presbyterian Church in the United States is conservative in doctrine and progressive in methods.

3. It does its missionary and benevolent work through executive committees, which are directly responsible to the General Assembly, instead of doing it through more or less independent boards, as it is done in many other denominations.

4. It is homogeneous in its ministry and membership. There are no marked divisions. When representatives from every part of the church meet in a General Assembly, or in some great conference, they all seem to be thoroughly congenial. There have been no violent discussions about Fundamentalism and Mod-

ernism. The church as a whole still believes firmly in the great doctrines of God and sin and grace and redemption as set forth in our Confession of Faith and catechisms.

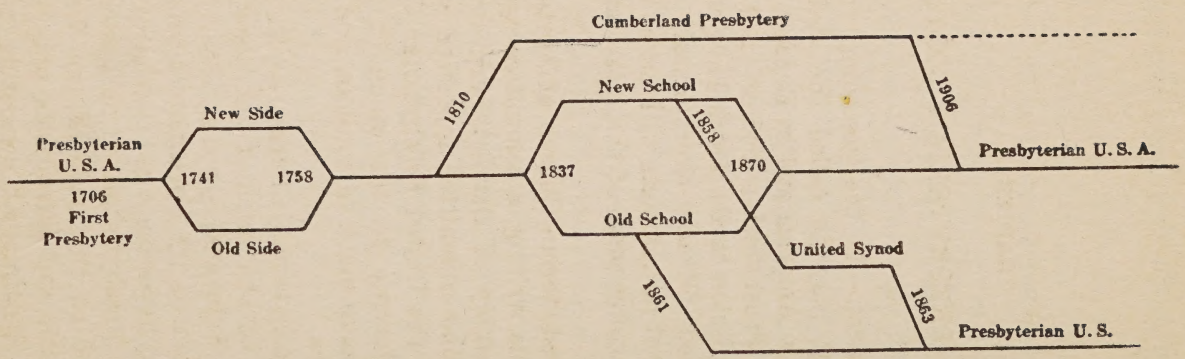
5. It is a missionary church. This is shown by its deep interest in all phases of both home and foreign missions. It has been true to the missionary platform which was adopted by the first General Assembly. No other denomination of the same size has done more for the missionary causes.

6. It has developed largely the grace of liberality in its members. There are only one or two other denominations in the world whose members average more per capita in their gifts to the church and Christian enterprises. In this sense it is a liberal church.

7. The services of the church are marked by simplicity, dignity and reverence. Presbyterians have always believed in doing things in decency and in order. Of course, there is still much to be desired. It is hoped that the coming generation will lead the way into an even deeper reverence in the services of the church.

Questions and Topics for Study

1. Give the legal and popular names of this church and tell how it got these names.
2. Trace the history of this church up to 1861.
3. Why did the Southern Presbyterians withdraw from the Presbyterian Church in the United States of America?
4. Give the substance of the Gardiner Spring Resolutions and state the objections to them.
5. Tell the story of the organization of the first General Assembly.
6. Name and locate the General Assembly's Executive Committees.
7. Define the scope of the work of each of these Executive Committees.
8. What are the duties of the Committee on Assembly's Work?
9. Trace the growth of the Presbyterian Church in the United States.
10. Tell the story of woman's work.
11. Trace the development of young people's work.
12. Give a summary of the educational work of the church.
13. Give the reasons for and against union with the Presbyterian Church in the United States of America.
14. Name at least six characteristics of the Presbyterian Church in the United States.



This chart shows something of the development of the main line of Presbyterianism in the United States. It was suggested to me years ago by Dr. Dunbar H. Ogden, now pastor of the Government Street Presbyterian Church, Mobile, Alabama.

CHAPTER X

OTHER PRESBYTERIAN BODIES

General Statement.—In the preceding chapters we have traced what may be called the main lines of Presbyterianism in America and in Europe. There are other important Presbyterian bodies in America, in Europe, and in mission lands which have not been so much as mentioned. Even a short history of Presbyterianism would not be complete without at least a few paragraphs concerning some of the more important of these.

The United Presbyterian Church of North America. At the time of this writing, a committee appointed by the General Assembly of the Southern Presbyterian Church and a similar committee appointed by the General Assembly of the United Presbyterian Church are conferring in reference to the union of these two churches. They have much in common and much the same point of view.

The United Presbyterian Church, as its name implies, was formed by the union of the Associate Synod and the Associate Reformed Synod in 1858. These two synods were organized by Covenanters and Seceders from Scotland, and never belonged to what we may call the main line of Presbyterianism in America. The union was effected on the basis of the Westminster Confession of Faith and catechisms plus what they called a "Judicial Testimony," consisting of eighteen

articles. Some of these articles are very interesting. One made a strong declaration against slavery. Another made an equally strong declaration against oath-bound secret societies. Still another declared for the old Scotch custom of covenanting. The sixteenth article practically stood for close communion, but open communion has been practiced for a good many years. The eighteenth article declared that the Psalms should be sung in the church to the exclusion of all compositions by uninspired men, but in recent years this rule has been somewhat relaxed, and a few hymns have been introduced.

The United Presbyterian Church is a missionary church. For the past few years it has given more per capita to missionary and benevolent causes than any other denomination in America. It has done splendid missionary work in India, in Egypt, and in the Sudan. Theologically, it is a strongly conservative church. It began in 1858 with 54,000 members. Seventy years later it had about 225,000 members. While this membership is spread over a wide territory, stretching from Maine to California, the church is strongest in Pennsylvania, Ohio, New York, Illinois, and Iowa.

The Associate Reformed Synod of the South.—This church, as its name implies, was originally a part of the Associate Reformed Synod which went into the union to form the United Presbyterian Church in 1858. But long before that union, the southern part of the Associate Reformed Synod withdrew, and in 1821 organized the Associate Reformed Synod of the South. The history of this church goes back to 1733, when Ebenezer Erskine withdrew from the Presbyterian Church of Scotland, as a protest against Lay Patron-

age, and organized the Associate Presbytery. It has never been connected with what we have chosen to call the main line of Presbyterianism in America. The membership of this church is something over 20,000. Its main strength lies in the two Carolinas, but it has churches in eight or ten other southern and western states. This is probably the most strongly conservative Presbyterian Church in America. It holds firmly to the Westminster Confession of Faith and catechisms. The singing of Psalms only at all church services is still a distinctive principle of this church. Its chief educational center is at Due West, South Carolina. There is no finer body of Christians in the world.

The Reformed Church in America.—Prior to 1867, this was known as "The Dutch Reformed Church." It was founded early in the seventeenth century by Presbyterians who came from Holland and settled in New York, which, you will recall, was first named New Amsterdam. These early Dutch traders and settlers brought their religion with them, and in 1628 they organized a Dutch Presbyterian Church in what we now call New York City. For a great many years the Dutch language was used in the early Dutch churches in America. From the small beginning the Dutch church has grown until in 1928 it has a membership of more than 150,000 in the United States.

The word Presbyterian does not occur in the official name of this church, but it is thoroughly Presbyterian and strongly Calvinistic. It has never adopted the Westminster Confession of Faith and catechisms, but it has for its doctrinal standards The Belgic Confession, The Heidelberg Catechism, and the Canons of the Synod of Dort, all of which are thoroughly Calvinistic. It is

very conservative in doctrine. This church is noted for its missionary zeal and its great mission work. It has missions in China, India, Japan, and Arabia. Among its great missionaries have been Verbeck of Japan, the Scudders of India, and Samuel M. Zwemer of Arabia. In addition to founding the Dutch Reformed Church, the Presbyterians of Holland have contributed largely to the membership of other Presbyterian bodies in America. There are a number of distinguished ministers in the Southern Presbyterian Church who trace their ancestry back to Holland.

The Reformed Church in the United States.—This is generally known as the German Reformed Church. It was organized by Calvinists who came from Germany to America. The word Presbyterian does not occur in its name, but it is thoroughly Presbyterian in its organization. The first church of this denomination in America was organized on the Rapidan River, in Virginia, in 1714. In 1928, the German Reformed Church has a membership of over 350,000 in the United States. It is especially strong in Pennsylvania and Ohio, but there are many German Reformed churches in the South, notably in the Valley of Virginia and in the Piedmont section of North Carolina. Catawba College, which was formerly located at Newton, N. C., but is now at Salisbury, N. C., is under the auspices of this denomination.

The German Reformed Church has for its doctrinal standard the Heidelberg Catechism, which is Calvinistic, but not as intensely Calvinistic as the Westminster Confession and the Canons of the Synod of Dort. This probably explains why this branch of the church is inclined to be more liberal in its doctrinal outlook than

some other branches of the Presbyterian Church. It is also more liturgical in its worship than other Presbyterian churches.

The Christian Reformed Church of North America. This church withdrew from the Dutch Reformed Church in 1857. At first it was called the Holland Reformed Church. In 1861 its name was changed to the "True Dutch Reformed Church." In 1880 its name was changed to the "Holland Christian Reformed Church in America." In 1890 the word "Holland" was dropped from its name, and in 1904 the words "in America" were dropped. That left "The Christian Reformed Church" as its legal name. I think since that time the words "in North America" have been added.

This church is Presbyterian in its government and Calvinistic in its doctrines. It is even more conservative than the Dutch Reformed Church. Until recently it sang only the Psalms in its church services. This branch of the church has a membership of about 45,000 in 1928.

The Cumberland Presbyterian Church.—This church had its origin in the great religious revivals which swept over Kentucky and Tennessee in the early part of the nineteenth century. Some of the conservative Presbyterians were opposed to the excesses in the revival methods. That fact in itself caused sharp divisions of opinion. Not only so, but the revivals brought so many people into the church that there were not enough educated ministers to look after them. Some of the brethren advocated ordaining to the ministry spiritually minded men who had not had the regular theological education. The Cumberland Presbytery in Kentucky began to ordain men of this kind. The Synod

censured the Cumberland Presbytery and finally dissolved it. The result was the organization of the Cumberland Presbyterian Church as a separate denomination in 1810. This new church believed in revivals, and believed in ordaining to the ministry spiritually minded men who had preaching gifts, whether they had the usual theological education or not.

It was not long until this new church revised the Westminster Confession of Faith and the Shorter Catechism, and made them less Calvinistic. In fact, it would be difficult to tell whether these documents, as revised by the Cumberland Presbyterian Church, are more Calvinistic or more Arminian. A few of the answers in the Cumberland revised Shorter Catechism sound strange enough to regular Presbyterian ears.

This new church, with its evangelistic zeal grew very rapidly. By the year 1900 it had nearly 200,000 members. In 1903 the Presbyterian Church in the United States of America revised the Westminster Confession of Faith, as noted in a previous chapter, and on the basis of this revised Confession, a re-union with the Cumberland Presbyterian Church was effected in 1906. However, a large number of the Cumberland churches refused to go into the union, and from that day to this have continued the Cumberland Presbyterian Church as a separate denomination. In 1928 this church has something over 55,000 members. There is also a Cumberland Presbyterian Church (colored) with a membership of more than 13,000.

The Presbyterian Church in Canada.—The planting of Presbyterianism in the various provinces of Canada makes a thrilling story. The first Presbyterian settlers who came to Canada were French Huguenots. They

came in the latter part of the sixteenth century, while Henry IV, who was brought up as a Protestant prince, was the King of France. But after the revocation of the Edict of Nantes, in 1685, these Huguenots were driven into exile.

The next Presbyterian settlers in Canada came from Scotland. In due time, practically all of the divisions into which the Presbyterian Church in Scotland had been split were represented in Canada. To build these into one strong Presbyterian church required Christian leadership and statemanship of a high order. Considerable progress had been made in this direction by 1843, when the Great Disruption took place in Scotland. This Disruption in the Presbyterian Church in Scotland was felt throughout the Presbyterian Church in Canada. When Dr. Norman Macleod visited Canada in 1845, he wrote back home: "The angry spirit of Churchism, which has disturbed every fireside in Scotland, thunders at the door of every shanty in the backwoods."

In 1860, a succession of unions among the Presbyterians of Canada began to take place, and in 1875 the final goal was reached when practically all the Presbyterians of Canada were united into one church to be known as "The Presbyterian Church of Canada." This united church at once entered upon a great home missionary program in various parts of its vast territory. The church grew until it had about 350,000 members. In the meantime, it had built some very strong educational institutions.

As far back as 1893, the General Assembly of the Presbyterian Church in Canada declared itself ready to confer with any Protestant denomination with ref-

erence to union, and appointed a Union Committee to confer with other denominations on this subject. It is a long story, but in 1925 there was a remarkable union effected between the Presbyterian, Methodist, and Congregationalist churches of Canada. The official name of the church thus constituted is "The United Church of Canada." It reports a membership in 1928 of about 625,000. This United Church retains many Presbyterian features in its governments, and likes to be counted among the Presbyterian churches of the world.

But the union was not a perfect success. A large number of the more conservative Presbyterian ministers and churches of the Presbyterian Church in Canada felt that they could not go into a union with Methodists and Congregationalists, and therefore remained out of it. They insist that they are the Presbyterian Church of Canada and are going forward under that name. In 1928 they reported more than 160,000 members.

The Presbyterian Church of Australia.—There is a Presbyterian Church in Australia with about 100,000 members. It is largely of Scottish origin. The great majority of these Presbyterians are located in the two southeastern states known as New South Wales and Victoria. The history of the Presbyterian Church in Australia has been much the same as its history in Canada. There was the day of small beginnings. After that came the day of divisions. As Australia covers a territory nearly as large as that of the United States, it was difficult for the churches in various parts of the country to keep in touch with each other. Not only so, but the divisions of the mother church in Scotland were reflected in far away Australia. But the day of divis-

ions was followed by days of unions and re-unions. In 1901 all the Presbyterian churches of Australia were brought together into one church which is known as "The Presbyterian Church of Australia." The General Assembly of this church meets once every two years, and its meetings are held alternately in Sydney and Melbourne. As distances are so great, the Presbyterians of each state are granted a good deal of independence to direct their own local affairs. There are two strong educational institutions connected with the Presbyterian Church in Australia, St. Andrews's Presbyterian College, which is affiliated with the University of Sydney, and Ormond College, which is located at Melbourne. As in Canada, an effort was made in 1920 to unite the Presbyterian, Methodist, and Congregational churches of Australia. About 60 per cent of the Presbyterians voted for the union and about 40 per cent against it. The leaders did not think it wise to go forward with the union when such a large percentage of Presbyterians were opposed to it, and the matter was dropped.

The Presbyterian Church of New Zealand.—There are about 50,000 members of the Presbyterian Church in New Zealand, a country which is about twice the size of North Carolina. This church is also of Scottish origin. Its history runs parallel with the history of the Presbyterian Church in Australia. There were much the same divisions and much the same unions and reunions. In 1901 all these Presbyterian groups came together and formed the Presbyterian Church of New Zealand. This church has a strong college and theological seminary combined in Knox College, which is located at Dunedin. There are seven or eight other

collegiate institutions in connection with the Presbyterian Church of New Zealand. When the state eliminated all religious instruction from the public schools, the Presbyterians built these institutions in order that they might give their children a Christian education. There was a strong movement to unite the Presbyterian, Methodist, and Congregational churches of New Zealand, and for a while it seemed as if the majority of the Presbyterians favored it, but the movement failed, and in 1923 the committee on union was discharged.

The Presbyterian Church in South Africa.—If you were out searching for Presbyterians, you would probably not think of going to Africa, and yet there are more than a quarter of a million white members of the Presbyterian Church in South Africa. The large majority of these are of Dutch descent, and belong to the Dutch Reformed Church of South Africa, which is a thoroughly Presbyterian body. Presbyterians from Holland began to settle in South Africa as early as 1652. At present there are nearly a million people of Dutch descent in that part of Africa. Something over 200,000 of these are members of the Dutch Reformed Church. This church conducts all of its services in the Dutch language. It covers a wide territory, stretching over Cape Colony, the Orange Free State, Natal, and the Transvaal Republic. A Dutch theological seminary at Stellenbosch, near Cape Town, trains ministers for the church in all these provinces.

"The Presbyterian Church of South Africa" is an English-speaking church with a membership of about 20,000. It also covers a very wide territory, and has been much hampered for lack of ministers.

The race question between the whites and blacks of South Africa has been very intense, and this has constituted a difficult problem for the church. In 1923 "The Bantu Presbyterian Church" was established as an independent church for the black people. It has its own presbyteries and General Assembly.

The Presbyterian Church in Mission Lands.—Time would fail to tell of the work which is being done in foreign mission fields by the various branches of the Presbyterian churches of the world, and of the results which have been accomplished. Suffice it to say here that Presbyterianism has a strong hold in the native churches of India, China, Japan, Korea, Central Africa, and other mission lands. In recent years the tendency has been for Presbyterians to unite with other denominations in mission fields, but even where this has been done, the united church retains a strong Presbyterian flavor. This fact is illustrated in the case of the "South India United Church" and the "United Church of North India." It is also illustrated by the "United Church of Christ in Japan."

Other Presbyterian Churches in Europe.—In the previous chapters we have traced the history of those Presbyterian churches of Europe which have made large contributions to the membership of the American Presbyterian Church. But there are other large bodies of Presbyterians in Europe which have not yet been mentioned in this book. The most of these are called Reformed Churches and do not bear the Presbyterian name, but they are Presbyterian in their government. It is difficult to ascertain what the actual membership of these churches is, as actual members are given by some churches and adherents, or constituents, by

others. We can do no more than give a catalogue of the names of these churches and the numbers connected with them as members or adherents: The Reformed Church in Czecho-Slovakia, 320,000; the Evangelical Church of the Czech Brethren, 40,000; Reformed Church in Transylvania Roumania, 140,000; Reformed Church in Hungary, 320,000; Reformed Church in Jugo-Slavia, 25,000; Waldensian Church of Italy, 23,000; Federation of the Evangelical Churches of Switzerland, 400,000; and the German Reformed Bund, 113,000.

In addition to these and the Presbyterian churches which have been mentioned in preceding chapters, there are still a goodly number of other small Presbyterian bodies in Europe and in other parts of the world which have not been mentioned in this book.

A Cosmopolitan Church.—It will be seen from this chapter and the preceding chapters that the Presbyterian Church is a cosmopolitan church. By this we mean that it is world wide in its reach. It is not confined to any one country or continent. It has entered all continents and practically all of the larger countries and many of the smaller ones. You sometimes hear speakers say that the Presbyterian Church is the largest church in the world. They are probably mistaken. The best statisticians report that there are not over 9,000,000 communing members of the Presbyterian Church in all the world. Two or three other denominations may have a larger number than that. But we can say without fear of successful contradiction that it is the most cosmopolitan Protestant church in the world. A paragraph from "The Presbyterian Church," by Dr. W. M. McPhail, who was an ardent Presbyterian, states this well: "It is claimed for Presbyterianism by its

most daring champions that it constitutes the strongest section of Protestant christendom. This is undoubtedly an exaggeration, but in point of catholicity of the number of nationalities to which its votaries belong and the variety of language in which its services are conducted, it is probably surpassed only by the Church of Rome. It is doubtful if any other system has commended itself to people of so many varieties of race and language."

The Presbyterian Church is also noted for its breadth and catholicity in another sense. It receives members from all other evangelical churches by letter without any other requirements. It invites all members of other evangelical churches to the communion table. It recognizes the ordination of ministers in all other evangelical churches. Those who have not been members of any church are received upon a simple profession of faith in Jesus Christ and are not required to subscribe to the doctrines of the Presbyterian Church. Besides, the Presbyterian Church cordially co-operates with all other evangelical churches in Christian service. It would be difficult to think of a broader platform than this.

Questions and Topics for Study

1. Give the origin and some of the characteristics of the United Presbyterian Church.
2. Name some of the characteristics of the Associate Reformed Presbyterian Church.
3. What contribution have the Presbyterians of Holland made to Presbyterianism in the United States?
4. Tell what you know of an American Presbyterian Church which was founded by German Calvinists.
5. Tell the story of the Presbyterian Church in Canada.
6. Give a bird's-eye view of Presbyterianism in Australia.
7. What are the different groups of Presbyterians in South Africa?
8. Name the mission lands in which Presbyterians have founded churches.
9. Name as many Presbyterian churches in Europe as you can.
10. What do we mean by the cosmopolitan character of the Presbyterian Church?
11. What practices of the Presbyterian Church show its breadth and catholicity?

CHAPTER XI

SOME DISTINCTIVE DOCTRINES OF THE PRESBYTERIAN CHURCH

Emphasis Upon Doctrine.—While the Presbyterian Church gets its name from its form of government, Presbyterians have always placed more emphasis upon doctrine than upon government. Our form of government can be amended by the approval of a general assembly, the consent of a majority of the presbyteries, and by the approval and enactment of a subsequent assembly. Our Confession of Faith and catechisms can be amended in the same way, but it takes the consent of three-fourths of the presbyteries and not a bare majority. Our church does not hesitate to amend or revise its form of government as long as the great outstanding principles of Presbyterianism are not involved. But the Presbyterian Church has always hesitated long and thought seriously before even suggesting any amendments to the Confession of Faith. As a matter of fact, the Presbyterian Church in the United States has never made but one slight amendment to the Confession of Faith since the organization of the church in 1861. In 1886 the Confession was amended by striking out this paragraph: "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own." It can be seen at once that this does not affect the doctrinal system of the Confession,

and yet it took five years of warm discussion to effect the amendment, and even then a formal protest was made by some of the brethren against the adoption of the amendment, and it was formally entered upon the minutes of the Assembly.

At ordination our ministers, elders, and deacons are simply asked whether they approve of the form of government of the Presbyterian Church. At the same time they are asked whether they sincerely receive and adopt the Confession of Faith and the catechisms of the church as containing the system of doctrine taught in the Holy Scriptures. They also promise that if they find themselves out of accord with the doctrines, they will report that fact to the proper church court. The Presbyterian Church places tremendous emphasis upon doctrine and is exceedingly jealous for her doctrinal standards.

Presbyterianism and Calvinism. — Practically all branches of the Presbyterian Church in all lands have adopted that system of doctrine which is usually called Calvinism. By this we do not mean to imply that John Calvin evolved these doctrines out of his own fertile brain. As we saw in a previous chapter, John Calvin went back to the Bible for everything. When he studied the Bible, especially when he studied the Epistles of Paul, he discovered there some great doctrines about God, about Jesus Christ, about man, about sin, about salvation, about the future life, and about many other subjects connected with the Christian religion. Others had discovered these doctrines before him, but John Calvin, with his clear, logical mind, took them and arranged them in a great system which from that day to this has borne his name and been known as Calvinism.

That system of doctrine constitutes the backbone of every Presbyterian Confession of Faith that has been written from that day to this. Of course this does not mean that Presbyterians necessarily accept everything that John Calvin taught, or that John Calvin would have accepted every item which has been written into Presbyterian creeds. We are speaking of the system as a whole.

Doctrines Held in Common With Other Churches.—Of course the Presbyterian Church accepts in common with all evangelical churches the great doctrines of grace and redemption. We believe in God. We believe in the Bible as the inspired Word of God and the only infallible rule of faith and practice. We believe in the Deity of Jesus Christ, in his Virgin Birth, in his vicarious atonement, in his resurrection, in his ascension, and in his second coming. We believe in regeneration, faith, repentance, justification, adoption and sanctification. We believe in the personality and power of the Holy Spirit. We believe in the resurrection of the dead, in the final judgment, in heaven, and in hell. These and other doctrines we hold in common with other evangelical churches. But there are some doctrines which Presbyterians have emphasized so strongly that we may justly call them distinctive doctrines of the Presbyterian Church. If you were asked to name these distinctive doctrines which ones would you name and which would you put first? The remainder of this chapter will be devoted to some of these distinctive doctrines.

I. The Sovereignty of God

In the Bible.—The sovereignty of God is the first great doctrine of the Presbyterian Church. It is the central sun around which everything else in our doctrinal system revolves. Presbyterians believe that God is the supreme and absolute ruler of the universe. He is sovereign in creation, in providence, and in redemption. The doctrinal point of view of the Presbyterian is summed up in five short words from the pen of the Apostle Paul: "All things are of God."

This doctrine of the sovereignty of God runs through the Bible from Genesis to Revelation like a golden thread. Ponder a few passages taken almost at random from various parts of the Scripture: "In the beginning God created the heaven and the earth" (Gen. 1:1). "The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods" (Ps. 24:1-2). "He doeth his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). "For of Him, and through Him, and to Him are all things, to whom be glory for ever" (Rom. 11:36). "The Lord God omnipotent reigneth" (Rev. 19:6). "With God all things are possible" (Acts 10:27).

In our Confession.—The doctrine of the sovereignty of God stands in the very forefront of our Confession of Faith and our catechisms. The answer to the first question in the Shorter Catechism affirms that "Man's chief end is to glorify God and to enjoy him forever." The answer to the third question tells us that "the

Scriptures principally teach what man is to believe concerning God and what duty God requires of man." The answer to the fourth question gives us the greatest definition of God which has ever been formulated by man: "God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

When we turn to our Confession of Faith, we find that the first chapter is concerning the Holy Scriptures, the source of our knowledge of God, and that the second chapter is concerning God and the Holy Trinity. The second paragraph in that chapter reads as follows: "God hath all life, glory, goodness, blessedness in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom, and to whom are all things, and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands."

Importance of this Doctrine.—Some one has said that one of the merits of Calvinism is that it compels men to contemplate themselves as forever standing face to face with the sovereign majesty of God. That is precisely what our Presbyterian forefathers did in their preaching and teaching. In these latter days Presbyterians are not preaching as much about the sovereignty of God

as they formerly did. We are preaching more about the love of God and the fatherhood of God. The doctrines of the sovereignty of God and of the fatherhood of God are not mutually exclusive. They are complementary. It is a blessed thought that the God and sovereign of the universe is at the same time our loving, heavenly Father.

Perhaps there is no doctrine that the world needs more at this moment than the old-fashioned Presbyterian doctrine of the sovereignty of God. There are many, even in the Christian church, who would limit the power of God. They do not believe that God performed, or was able to perform, the miracles which are recorded in the Holy Scriptures. They limit his power. There are still others who would rule God entirely out of his world and universe and substitute for him blind forces, or a piece of protoplasm.

It is of the highest importance that we should get the right conception of God, for our conception of Him determines our whole conception of religion. As young Isaiah was called into the ministry, the first preparation that he received for his life work was an unforgettable vision of God. He tells us the story of that vision in the sixth chapter of his prophecy.

Dr. Russell Cecil, who for twenty-five years stood in a great pulpit in Richmond and who was one of the clearest thinkers that our church has produced, used to tell of a sermon that he heard when he was a boy in Kentucky. His minister was speaking especially to young people and urging them to try in their Bible studies to get a correct conception of God as that would determine their whole religious thinking. The idea laid hold of the young boy, remained with him to the end

of his life, and was a determining factor in all of his thinking and preaching.

II. Predestination—God's Eternal Plan

Definition.—Flowing out of this great doctrine of the sovereignty of God is the Presbyterian doctrine of predestination. In the technical, theological sense the word "predestination" embraces only those plans and purposes of God which have reference to men and angels and their everlasting destiny. In popular usage the word predestination is more comprehensive and is used synonymously with the decrees of God, and embraces the plans and purposes of God concerning the whole of his creation.

Presbyterians believe that God has an eternal plan which is so comprehensive that it embraces the whole universe, including earth and heaven and hell, and at the same time including the present and future life of every individual person in the universe. Our Confession defines it in this way: "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." At the same time our Confession rightly says that this doctrine is touched with high mysteries and should be handled with reverence and care. So it is, and we cannot hope to solve all these mysteries. We do well to remember that any view that we take of life and of the universe is touched with

mysteries. There is only space for the discussion of this question in the broadest outline.

Is God working in His universe according to an eternal plan or not? Are we living in a world that has been planned by the infinite mind of God, or are we living in a planless world? What does the Bible say and what does our reason say?

Predestination in the Bible.—Here are some clear-cut statements from the Bible: "Known unto God are all his works from the beginning of the world" (Acts 15:18). "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love; having predestinated us unto the adoption of children" (Eph. 1:4-5). "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate, to be conformed to the image of his son" (Rom. 8:28-29). "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2:23). "And Joseph said unto them (his brethren), Fear not . . . As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:19-20).

These passages, and many others like them, teach that God knows the end from the beginning and that He knows it because He has planned it. They indicate that His plan includes all men and all events. Hegel, the philosopher, expresses this in a fine way when he says: "God governs the world; the actual working of His government—the carrying out of His plan—is the history of the world."

Predestination and Reason.—What does reason say to all this? Let us look at the practical workings of our minds in every-day matters. When a woman goes to make a new dress how does she proceed? Does she get a piece of cloth and a pair of scissors and go to slashing away in an aimless manner? Not at all. She studies the fashion plates and decides upon the kind of dress she wants. Then she plans it in detail until she has a clear picture of the prospective dress in mind. Then she gets a pattern and makes the dress according to the pattern.

How do men proceed to erect a building? Do they begin by ordering lumber, brick, steel, and the other necessary material at random? Not at all. They employ an architect and have him present several possible plans. From these they select what they believe to be the best plan, and have the architect perfect it in every detail. After the plan is complete they proceed with the erection of the building according to plan. I have in mind an illustration of *this* that tarries with me.

A number of years ago a noble Christian woman in New York gave Union Theological Seminary in Richmond a handsome sum of money for the erection of a memorial building to be known as Schauffler Hall. How did the Seminary proceed with the erection of the proposed building? First of all, a building committee was appointed. The building committee employed an architect. A number of possible plans were studied and after much thought a plan was selected. The architect then perfected this plan in every detail so that we knew exactly what the building would be like before a lick was ever struck. Then the contractor and his men went to work according to plan. First of all, they tore down a

building to make a place for the handsome new building. After that they made a great hole in the ground for the basement and foundations. It looked as if they were going the wrong way. In the meantime the trucks delivered thousands of bricks and other material. The whole situation looked like chaos. But all the while there was one man who had a perfect grasp of the situation and who could look through all the chaos and see a beautiful building. That man was the architect. A little later new squads of men came and some began to pour the cement foundations; others put down all sorts of pipe lines for water, gas, and sewerage; others were laying brick, and still others were laying great steel beams in place. The work of these various squads did not seem to be related and perhaps there was not a single workman who had any idea what the building was going to look like. But as a matter of fact, all of their work was closely related because they were all working on the plan that had been made by the architect and because the architect always kept that plan before him.

This is the way rational men and women work. Do you suppose that the God of infinite wisdom who made these minds of ours would work in a less intelligent way? Is it conceivable that he would create a world and people it with rational beings, and have no plan in mind for his world or for his rational creatures? It would be a terrible thing to live in a world that was going at random. We Presbyterians believe that both the Bible and reason justify us in declaring that God has an eternal, comprehensive plan which includes the world, the universe, and every rational creature.

A Comforting Doctrine.—This doctrine of predestination is not simply an academic doctrine for the theologians to discuss, but it is one of great comfort to God's people. During the world war and afterwards it looked as if the whole world was in a state of chaos. We were tearing down instead of building up. It seemed that we were going in the wrong direction. At a time like that, it is a great comfort to know that there is a sovereign God at the head of the universe, that he is working according to the divine plan, and that he can make even the wrath of man to praise him.

I have heard the story of a young girl in a storm at sea. It looked as if the ship would go down with all on board. The passengers were looking at each other with blanched faces. Even the old sailors felt that the ship would certainly go down. Amid all the excitement and terror the young girl remained perfectly calm. When some one asked her how she could be so calm in the midst of such excitement and such peril, she replied: "Why should I be frightened? My father is at the helm."

It is of great comfort to know that our heavenly Father, the sovereign ruler of the universe, is at the helm, that he has an eternal plan in his heart, and that in that plan he is causing all things to work together for good to his children.

III. Salvation by Grace

Definition.—Presbyterians have always stressed the doctrine of salvation by grace. By this we mean that salvation is an unmerited gift, graciously bestowed upon us from God. We can never earn or deserve it.

It is a gift which comes to us from the loving heart of a heavenly Father through the merits of the atoning death of our Lord and Saviour Jesus Christ. The Apostle Paul states this in the shortest and clearest possible way when he says: "For by grace are ye saved through faith, and that not of yourselves, it is a gift of God" (Eph. 2:8). But all men have not been willing to accept this way. They prefer to work out their own salvation. So there have been three historic views as to the way in which we are saved. Let us examine these views.

Salvation by Character.—There is in a certain southern city a church which calls itself "The Little Church Around the Corner," and which used to print its creed in the daily paper every Saturday morning. The first article in that creed was: "Salvation by character." That view is as old as Pelagius who lived in the early part of the fifth century. It is as new as some of the most recent books on theology. It is another way of saying that we save ourselves. This view takes little account of sin or of the death of Christ on the cross or of the new birth. Those who hold it overlook the clear teaching of the Bible that the unregenerate are "dead in trespasses and sins" (Eph. 2:1-5). Some of the present day books on Religious Education seem to teach salvation by development and by character. They seem to teach that we are all by nature the children of God and that all that we need is to have a consciousness of that fact awakened in us and then to be educated and developed. The words "regeneration" and "repentance" and "grace" are not in their vocabulary. The late Dr. Samuel Smith of our church suggested that some of these writers would like to change the first question and

answer in the Westminster Shorter Catechism, and make them read: "What is the chief end of God? God's chief end is to glorify man and to develop him forever."

There is no ground in the Scriptures for the doctrine of salvation by character or by works. However, there is no book in all the world which lays as much stress upon character and good works as the Bible. But we are not saved by these. They come as a result of our salvation. The Apostle Paul teaches that we are not saved by good works, but unto good works (Eph. 2:8-10).

A paragraph from the pen of John Ruskin is appropriate here: "I believe that the root of every schism and heresy from which the Christian church has suffered has been the effort to earn salvation rather than to receive it, and that is one reason why preaching is so ineffective that it calls on men ofttimes to work for God rather than to behold God working for them."

Co-operation of God and Man.—A second view is that our salvation is wrought out by the co-operation of God and man. God does his part and man does his part and thus our salvation is effected. At first this sounds like a very plausible view. When Jesus commanded the man with the withered arm to stretch it out, the man co-operated and his arm was healed. When Jesus called for Lazarus to come forth from the tomb, Lazarus co-operated and came forth. But we do well to remember that the man with the withered hand had no power to stretch it forth until God gave him the power, and that Lazarus had no power to come forth from the dead until God gave him that power. It is God who takes the initiative and gives the power. So it is with the sinner who is dead in trespasses and sin. He has no power in

himself to arise from his spiritual deadness. The power comes from God. The Apostle Paul states this clearly for us when he says: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13).

Salvation by Grace.—The third view is that we are saved by grace. This view has already been defined in a previous paragraph. We believe that the unregenerate man is dead in trespasses and sins and that nothing but the sovereign grace and power of God can make him alive again. We believe that eternal life and everything leading up to it and everything connected with it are gifts from God, bestowed upon us through Jesus Christ, our Lord and Saviour. The Apostle Paul states this truth for us in Romans 6:23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Turn to the New Testament and see how everything connected with eternal life is a gift of God.

First of all, God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. His Son, Jesus Christ, by his life and especially by his atoning death provided the way of salvation. Then we are told that God gives the Holy Spirit to apply to our hearts the redemption purchased by Christ. The New Testament also teaches that he gives the new birth, faith, repentance, power to confess Christ, and power to live the Christian life. So that eternal life and all that is connected with it are gifts that are freely bestowed upon us through Jesus Christ. Faith in Jesus Christ is

the channel through which these gracious gifts come to us, and even faith, itself, is a gift from God.

The Apostle Paul tells us that there is no ground for human boasting in salvation. There will be no self-made saints in heaven. We can only say with Paul: "By the grace of God I am what I am." We will count it all joy to join with the Apostle John in his great doxology: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, to him be glory and dominion for ever and ever."

IV. The Final Perseverance of the Saints

Definition. — Presbyterians have always stressed what is known as the doctrine of the Final Perseverance of the Saints. It is stated clearly in this paragraph from our Confession of Faith: "They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved." It might have been more accurately called the doctrine of the Final Preservation of the Saints, for it is God who holds on to us and not we who hold on to God.

In the Bible.—This doctrine is abundantly taught in the Bible. The whole of the eighth chapter of Romans might be cited as proof of it. The chapter begins with: "There is therefore now no condemnation to them that are in Christ Jesus," and ends with: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in

Christ Jesus our Lord." We also recall the words of Jesus: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29). There are many other passages which might be quoted.

An Inspiring Doctrine.—Our first thought may be that this is a rather dangerous doctrine. If the Christian knows that there is nothing that can separate him from the love of God he may be led into a life of license and sin. Incidentally we may say that such a life would be a clear indication that we had never been Christians at all. But after all, is that the way love works? If your mother were to put her arms around you and tell you that she loves you better than anything in the world and assure you that nothing could separate you from her love, would you feel like running off and falling into sin? That is not the way love works. You try all the harder to live a life that is worthy of such love and such a mother.

One day a noble Christian woman who was a member of a church of which I was pastor was taken critically ill. We sent a telegram to her son in a distant state to come at once. He hurried across the continent, but he arrived too late. His mother was dead. He asked me to go alone with him into the room where his mother lay. As we stood there looking down into her peaceful face he said: "She was the best mother that ever lived. When I left home to go out west, she put her arms about me, kissed me good-bye, and told how she loved me and how nothing could ever separate me from that love. Many a time when I came face to face with some great

temptation, I thought of her and her love to me and it always called me back." That is the way love works. If we really believe that we are the children of God and that he loves us with an everlasting love, we will not run off into sin, but we will try by his grace to live as the children of God ought to live. "The love of Christ constraineth us." This is a doctrine which brings strength and comfort.

V. Representative Government

A Dynamic Idea.—The Presbyterian Church gets its name from its government. A Presbyterian Church is a church with a representative form of government by elders. Presbyterians believe so firmly that this is the scriptural form of government that it can well be called one of the distinctive doctrines of the church. When John Calvin began his life work, representative government had practically perished from the earth. The nations were ruled by absolute monarchs who believed in the divine right of kings, but not in the rights of the people. The church was ruled by an absolute autocrat who believed in his own infallibility, and who not only claimed the right to rule the church with autocratic power, but the right to crown and uncrown kings.

When John Calvin went back to his Bible and there re-discovered the representative form of government by elders, and gave that form of government to the church in Geneva, he turned loose an idea that was revolutionary, and full of dynamite for autocracy of every kind. It has caused kingdoms and thrones to totter and fall. That idea was carried to France, Holland, Scotland, England, North Ireland, America, and other lands. Wherever it went it came into conflict with tyranny in

the church and in the state. Wherever men became Presbyterians they became imbued with the idea that one of their divine and inalienable rights was the right of self-government, and they stood ready to fight and to die, if need be, for civil and religious liberty.

Effects of Calvinism.—In the meantime the other great doctrines of Calvinism were working like leaven in the hearts and minds of men. John Richard Green, who was an Anglican, in his History of the English People, says: "It is in Calvinism that the modern world strikes its roots; for it was Calvinism that first revealed the worth and dignity of man. Called of God, heir of heaven, the trader at the counter and the digger in the field, suddenly rose in equality with the noble and the king." Again he says: "In that mighty elevation of the masses which was embodied in the Calvinistic doctrines of election and grace, lay the genus of the modern principles of human equality."

Presbyterian Character.—Jesus tells us that a tree is known by its fruits. When tested by this standard, we believe that the type of character produced by Presbyterianism will stand the test. We believe that these great Presbyterian doctrines have, during the centuries, developed a very distinct type of Christian men and women, who have the fear of God in their hearts and who do not fear the face of man. They have deep and abiding convictions for which they are willing to live or to die. They have iron in their blood and stamina in their character. With their Confession of Faith, they believe that "God alone is Lord of the conscience." It would be a great roll call if we could start at the beginning and call the names of the Presbyterian heroes of faith. Among them would be such names as John

Calvin, John Knox, William of Orange, Andrew Melville, Thomas Chalmers, Woodrow Wilson, and a host of others.

Questions and Topics for Study

1. Prove that Presbyterians place more emphasis upon doctrine than upon government.
2. What are some of the great doctrines which Presbyterians hold in common with other evangelical churches?
3. Name at least five doctrines on which Presbyterians have placed special emphasis.
4. What do you mean by the sovereignty of God and why does that great doctrine need to be emphasized today?
5. Define Predestination and show that it is a comforting doctrine.
6. Define the doctrine of salvation by grace and prove it from the Bible.
7. What other views are held as to how we are saved, and what are the objections to them?
8. Define the doctrine of the final preservation of the saints and answer the chief objection to it?
9. What influence has the doctrine of representative self-government had upon the church and upon nations.
10. What type of men and women have been produced by these great Presbyterian doctrines?